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TO THE TRUE WOMEN OF FORTY-FIVE,

who will not only bear their years bravely, but more cheerily and happily and who will help to dispel the gloom of their weaker sisters, and build up a public sentiment which is true to proper physical development and high living in the home, the community, and the commonwealth,

THIS BOOK IS DEDICATED.

Preface.

In no line of literature, perhaps, is a book so much needed as in the line of the present volume, because few books have ever been written upon this subject, and the few have not been addressed to woman, but to the medical profession.

This very fact would make it seem that what little it was thought necessary to say on the subject should be known by the physician, not by the women who must bear the burdens of the years, if there were any to be borne.

I have undertaken the writing of these chapters, with the hope that I might say some things that will be helpful to women in preparation for this age, who are troubled and apprehensive, and who can by knowledge better fit themselves to pass well and courageously through the years, which to some are trying years, and emerge with strength to do and dare great things in the remainder of life.

Emma F. A. Drake.

Denver, Colorado, U. S. A.

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CHAPTER I.

KNOWLEDGE OF THE CLIMACTERIC NECESSARY.

The People Destroyed for Lack of Knowledge.—Women Created with Strength to Bear All Necessary Burdens.—Lack of Intelligence Among Children, Young People, and People of Middle Life.—Relation of the Climacteric to the After Years.—Why Many Women are Ill-prepared to Face the Climacteric.—Climacteric or Menopause Should Not Affect Women of Perfect Health.—The Fear that Unnerves Many.—Equipped for the Change by the Creator.—The Purpose of This Book.—Passing From the Important Work of Earlier Life to Other Work Not Less Important.—At Middle Life Woman Enters Upon Her Larger Work.

CENTURIES ago, when the world was younger, when cares were fewer, and distractions that wear and tear the soul and body less numerous and appalling, the prophet spoke the word to all ages: "My people are destroyed (cut off) for lack of knowledge." How much more true are the prophet's words in this trying age, when such a multitude of unnecessary cares and distractions have been thrust upon the human family, by the gener-

ations before them, and they are weighed down by responsibilities, many of which are not worth being responsible for.

I am sure the all-wise Creator, in His plan for each human soul, girded it with strength sufficient to bear all the necessary burdens of life and grow strong under them. That we have not done so, is too evident to need statement; and the cause is found in the prophet's cry, "My people are destroyed for lack of knowledge." Not only are children lacking in the essentials of living knowledge, not only are young people wanting in wisdom in many things; but we women of forty-five and upwards, must plead guilty to ignorance in many things that have to do with questions of our higher being.

At forty-five, we have approached an age that is large with importance for all our after years. Physical changes are upon us that mean much to our comfort, our usefulness and the happiness of our families.

From the multiplicity of the cares mentioned, we have many times drawn too heavily upon our physical capital, and are come to this time, which in many ways is a crisis in our lives, ill prepared to pass it with credit or comfort. A little more knowledge, a little more preparation, a little more sparing

of oneself at times when soul and body are worn and tired, and we would have come to this period of change, equipped for the added strain which nature puts upon us, but which would not be felt were we in physical tone to meet it unshrinkingly.

The climacteric, or change of life, or menopause, (for all these terms have the same meaning) should have no more pronounced effect upon the well woman, than the change from childhood to puberty has upon our strong growing children.

Most women are more or less conscious that there will come a period in their lives when they will pass a change, but what this change portends, they are only dimly conscious. I speak of womankind in general. A few are well prepared; while many are too well fortified in caution and nervousness, which hinders rather than equips them for the change.

The years which you are approaching have in them nothing to be feared. The Creator fitted you for child-bearing, and when this period has run its allotted course, He reconstructs your physical nature for another line of work. In doing this you pass simply and easily, from the reproductive or child-bearing period, into one of sexual inactivity. How

to care for yourself, and spare yourself, that nature may not be hampered in the transition, is the object of this book to tell.

What is the climacteric, or change of life? That it is more than the cessation of the menses; that in the cessation of this function, every spring of life is touched and changed, we will undertake to prove; and that woman may emerge from the change, stronger and wiser, and readier for earnest service, of the kind the world stands most in need, we trust we may make clear to all our sisters who may read these pages.

You were born with possibilities of all the characteristics which go to make up the perfect woman. You are to be partner with God in the creation of the generations to come. All your girlhood is shaped by the Creator, to fit you for motherhood. You come from childhood into womanhood with the desire for home and children in your heart, and all the way along until this is realized you are being fitted for it. Through your years of realization of these hopes of early life you have come to another change which is none the less important to you. You are to emerge from the realm of child-bearing into a realm where you may assume another and no less important work, namely,

the building up and making stable the lives which you have been partner in creating, and the using of the strength of your influence outside the home.

The years which separate these two periods, from sexual activity to sexual inactivity, are called the climacteric; and it will be the burden of this book to tell what we believe is truth, more precious than gold, that woman's work has, now at this time, but well begun, and a blessed part is waiting to be done. To so keep hold of herself, mentally, physically and spiritually, that she can marshall her forces for better endeavor, not weakening in her work, is the duty of every woman; and the knowledge that the world needs her and her mature effort, should be forced in upon the women of all nations and classes, if they are to do their share of work in the world's physical and spiritual redemption.

CHAPTER II.

CORRECT VIEW CONCERNING THE CLIMACTERIC.

Error of Prevalent Views Concerning "Change of Life" in Woman.—The Correct Teaching Stated.—Terms Defined.—The "Change" Comprehended in the Divine Plan.—Physicians Largely to Blame for the False Views Held.—Physicians Should be Educators.—Influence of Medical Literature.—Women in Health Have Little Cause for Apprehension.—Important Function of Procreative Powers.—Women to be Inspired by Enlarged Work Upon Which She Enters at Middle Life.—Longfellow's Inspiring Counsel Quoted.—The Dreams of Earlier Years Realized in Middle Life.

WOMAN at forty-five should be at the high noon of life, and the prevalent notion that she should already consider herself on the down-hill side, should be combated vigorously.

This period of life which inaugurates the second great change in the physical life of woman, has come to be considered as a time altogether to be dreaded, and should she pass through it without serious trouble, she feels

herself exceedingly fortunate. In these pages I wish to deny the correctness of this theory entirely, and show women how much of the sweetness they take out of life by dreading the approach of the climacteric.

Let us define these terms which will so frequently be used throughout this book, and then we will have no misunderstanding.

Between the ages of forty and fifty, woman usually passes the period which has been called by several names all having the same meaning. The term, change of life, has come to be used by the laity, perhaps more commonly, and means in the minds of the unprofessional, just what the physician means by the terms menopause, which signifies the pausing or ceasing of the menstrual or monthly flow, and climacteric, which signifies that a climax of life has been attained. That is, the change from the fruitful or child-bearing period, to the unfruitful or physical resting period.

This time of life in woman was planned by the all-wise Creator, and ample provisions made for a happy and safe passage through it: hence we should not for a moment allow ourselves to think that we are, in approaching this time, coming to a terrible physical Rubicon through which if we are enabled to pass

without being engulfed, or at least physically exhausted, we are indeed to be congratulated.

I am afraid physicians are, without intending it, greatly to blame in allowing women to hold this idea of the climacteric. Why even in our medical books, it is called the critical period, implying the untruth that it is a crisis, through which one may only *hope* to come with safety, but the probabilities are greatly against it.

Physicians are educators, or should be, and if in the past they have allowed by wrong teaching, this erroneous notion to prevail, they should for the comfort of their patients, set about at once to correct it, and teach the truth about it, that woman may come to this age, with comfort and restfulness, rather than with fear and morbid sensitiveness.

True it is a time of adjustment and change in a woman's life that needs vigor to carry her through most advantageously and well; but at this time it calls for little more strength, than do many other emergencies of her life. Woman needs to be well to pass through any ordeal creditably, and surely one for which nature has provided amply should excite no dread.

Again, medical literature has given reports of cases of disease—development and death,

during the climacteric, which read as if the change were the exciting cause; while it should have been stated that in the majority of instances, from the work of adjustment to a new order of things in the physical economy, and the consequent lessening of the reserve vital force, this time of life had allowed but an aggravation of an already existing disease or of a tendency to disease.

Also, we must remember that the cases which are so graphically described in our medical literature, are the really sick ones, and that they are recorded for the use of physicians, and are not the type of the large majority of women, as they come to this crossing in their lives. Only the cases of sick women are recorded, the well are not noticed, but they outnumber the former class fifty to one. Bear this in mind, my sisters and cease to worry.

It is safe to say, that should a woman approach the change in her usual health, she has little more cause for dread than at any other season of life. It means simply this. Organs that have been active for a period of thirty years or more, have come to the time when their activity is to cease, and the strength which has been expended in their sustenance and functional activity is to be so

adjusted as to conserve the strength of the individual through the middle and declining years of life.

It is but stating a truism to say that the procreative powers of man and woman were intended to dominate all the other physical faculties; while they were intended as well to be under the dominion of a consecrated soul and will. Physically these powers, more than any other, influence the entire system, for there is no organ in the body that is not profoundly affected by their functional activity; while the mental and moral being is as surely affected for betterment or for evil, according as these powers are controlled or given license. Then, knowing well how large an influence the procreative nature has in the entire economy, yet we may know as well that He who planned the various organs, and set bounds and limits to their activity, knew how wisely to provide for the individual that she might be tided safely over, from one important period of activity to another.

In some of the lower forms of animal life the individual passes out of existence when once the procreative act has been performed. In the human family but little more than half of the life has been lived when the fruitful period is passed; hence we can but think that

a great lesson is here intended. That the span of human life is so lengthened, is, we believe, a testimony, that what may be the better part of life lies before the woman, when she may, through the experience gained, and the sweet lessons patiently learned, be a greater blessing to the young who have not yet come to the child-bearing period, or who lack experience. Further, we believe, this period of larger freedom, when the children are grown or growing, is a breathing time to the mature woman, when she may take up and perfect some of the ambitions of her earlier years.

Nothing is more important to a woman of this age, than to disabuse her mind of the thought that her usefulness is passed, and that henceforth, she may perhaps do some little thing in the line of comfort or of chink-filling, but may not attempt any great or important work. Her life is but at its meridian, and some of the best, if not the very best work is waiting to be done. Possess yourselves of this thought, dear sisters, and take up your work with renewed vigor and painstaking. Have you learned any lessons in the years passed that have been valuable to you? Then know for a surety that they may be valuable to some other sister, who may not have

had your advantages nor your angle of vision, and so may not have learned them. Tell out these lessons whenever you have an opportunity, or can make one, and bless the world in your later years. Are there things that you have longed to do in the days when your hands and heart were full? Then believe that God gives you opportunity now to do them, and go about them with a determination, born of years of rich experience and ripe wisdom; and depend upon it, you will say, "None of my past years have been richer or more happy or useful than these after the meridian of life."

I like to read the inspiring words of Longfellow's poem, "Morituri Salutamus," (We who are about to die salute you) and imagine the impressiveness of the occasion upon which he read them to those just starting out in life. An old white-haired man, long, long past the meridian of life, standing before the youth of the school, from which he had graduated fifty years before, and reading some of the most inspiring and helpful words that he had ever written, urging the importance of working on into old age, and citing the great achievements of many, after the natural span of life had been accomplished.

Listen to a few lines:

"But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart has ceased to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years,
And Theophrastus at fourscore and ten,
Had but begun his Characters of Men.
Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past.
These are indeed exceptions; but they show
How far the gulph-stream of our youth may flow
Into the Arctic regions of our lives
Where little else than life itself survives.

* * * * * *

What then? Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do or dare,
Even the oldest tree some fruit may bear.
Not Œdipus Coloneus, or Greek ode,
Or tales of pilgrim that one morning rode
Out of the gateway of the Tabard Inn,
But other something would we but begin;

For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars invisible by day."

In your earlier years when life was all before you, your heart was filled with dreams of what you should be in your young womanhood, in your very own home, for husband and children. In your later years your heart was filled with the working out of these dreams; now as one after the other the fledgelings have learned the use of their wings and have flown from the home nest, you are tempted to fold your hands and imagine your life work done. It is not so. Very, very much lies before you. Take it up bravely, and in the strength of Him who makes his strength perfect through our weakness, work out now the best and bravest successes of life.

"Then of what has been, and what shall be,
Why queriest thou?
The past and the time to be are one,
And both are now.

"The present, the present is all thou hast,
For thy sure possessing,
Like the patriarch's angel, hold it fast,
Till it give its blessing."

—*Whittier.*

CHAPTER III.

THREE PERIODS OF A WOMAN'S LIFE.

Three Defined Periods in a Woman's Life.—The Importance of Period Preceding Puberty.—Relation of Early Habits to Later Aches and Ills.—The Period of Middle Life.—The Menopause.—Importance of Years That Follow.—Difference Between a Furlough for Rest and a Discharge From Future Duty.—How to Secure Rest.—The Third Period Divided into Two Periods.—The Meridian Period and the Table-Lands.—People Who Were Illustrious to Old Age.—Do Not Surrender.—Laying Down the Sword, Taking up the Pen.

A WOMAN'S life is characterized by three well defined periods. While the boundary lines in a normally healthy life are not clearly discerned, yet in gliding never so smoothly from one to the other they are recognized by the distinct characteristics which mark each period.

From childhood to puberty; from puberty to the menopause; from the menopause to the end of life; these are the three periods.

We are apt to think of the time from childhood to puberty as a care-free, easy, unevent-

ful time; and so it is, apparently, when we do not consider the marvelous physical changes that are silently being wrought, which transform our care-free girls into shy, comely, budding womanhood, with the mysteries of their being taking shape in their questioning, wondering experiences.

Just as our lovely flowers pass from bud to blossom, daily unfolding in their fragrant purity, so should our daughters pass from one stage to another with no experiences to record, save, "Yesterday I was a child, to-day I am a woman." With the same thought that is in the gardener's mind, as he cultivates his choicest plants, that he may make of them things of beauty and perpetuity, so should the mother—alive to all the possibilities, lead her girls in the path towards womanhood, instructing, guiding, warning, ever pointing upward, towards the best, and teaching no satisfaction until the best is attained in their physical, moral and mental natures.

So taught and carefully environed, we have a right to expect the best in our daughters' lives; and so have we a right to expect for them a healthy middle life, and a safe transition from the second to the third period. Indiscretions at this time will quite likely be felt all through the middle time of

life, if not to the end. Many unwise mothers allow wrong habits of dress to become fixed in these early years, that hinder development and warp good sense in all the later years. Just here many of the seeds are sown that bring forth a harvest of diseases in the following years, and many things that have been laid to our ancestors remotely distant, are really the results of wrong-doing and living in the first decade and a half of our own lives.

In the middle or second period, which has for years been considered, though wrongly, the high noon of a woman's life, which wanes towards the setting sun, she will have many responsibilities and cares, all of which will but round out and perfect her womanhood, if she will let them.

In this second period of life, you have taken upon you woman's estate, with all its varied and multiplied duties. If you have become a wife, you have become also the mother of a home. If a true mother's heart beats within your breast, you have borne children, cared for them in their babyhood, nursed them through the ailments of childhood, have been the homemaker, the thoughtful educator, the sympathizer, the companion not only to the husband, but to each of the

children, as they have reached the years when the burdens of life begin to press heavily; you have purposed, you have planned, you have executed a thousand things for your family, that have brought to them rich harvests of enjoyment and success. You have, like a clear-visioned prophet, looked into the future and mapped out the way for each of the dear ones, and pushed them on to noblest endeavor to reach the goal before them. You have kept well in hand the multiple lines of the home machinery, and looked well to the ways of your household; and surely the years have not passed without costing you much.

You have comprehended, in your life throughout these years, the capabilities of a general, of a president and all his cabinet officers, of a domestic scientist, of a teacher night and day, of a diplomatist, of a guide, of a counsellor and advocate, of a spiritual director, of a nurse, physician, lawmaker, judge, arbitrator, all in one; and of how much more, it would be difficult to tell. Is there any sphere in life that calls for larger capabilities, or gives more ready-at-hand opportunities for learning lessons of usefulness? Why, painstaking parents are going to school all the time, and their teachers are their children. All unconsciously they are

asking questions which are starting thoughts in the minds of their parents that are big with meaning, and that will have to do, not only with the welfare of their immediate family, but with the community, the commonwealth, the world.

At forty years, by far the larger majority of women have passed the probable child-bearing time, and are in the years of preparation for the menopause. Passing this, there are years before them that should be full of another kind of fruitfulness, that should mean much to themselves, their families and the generations to come.

Throughout this middle period of life, if they have been the wise women they should have been, they have been gathering and storing up lessons that have fitted them to become teachers in the widest and truest sense, and how lamentable to lay down their weapons, that are sharpened for ablest service, and say, "I have nothing henceforth to do for the world. I leave the field to younger and abler workers."

Granted, that with the stress of life you have grown weary and do not feel like active exertion; granted that your health and vigor are not quite equal to further battle just now; then lay down the arms for a furlough for a

little while, or longer, as the case may demand; but never, as your life and happiness depend upon it, ask for a discharge.

Take time to think and rest all you need, and the after years will be the better for it. The world rushes on at such a furious pace, and carries us with it, that we need breathing spells now and then in which to gather force for the onward years. Get away from all the cares for a little, and grow young again. Store up rather than waste your energies. Be selfish for a time. You have been unselfish for so long that I will venture to say some one, if not all of your family have become more selfish than is good for them. Mother should be the sweetest, tenderest, and most precious thing in the home at this time, and if we have not so lived that we have invited and merited this devotion, we have missed in some way the best thing for ourselves and our families.

Mothers as a rule are too unselfish, and in their untiring devotion to the interests of their homes and little ones, they too often unconsciously instill into their young minds the thought that mother can do everything best, and is always ready and willing, and so comes the too frequent result, "Let mamma do it."

Such children are likely to come to manhood and womanhood with no proper respect for the mother who takes so many duties upon herself that her children may be shielded, and the children are thus robbed of a sturdy independence, that is one of their strongest bulwarks to success in life. Be wise, mother, and teach your little ones, as they come along, to take their share of the burdens, and then when you reach forty you will have a number of helpers to whom you can resign with a feeling of security a large number of the burdens of the home, and which your children will be the stronger for carrying.

I like to divide the third period of a woman's life into two, the first of which I should call the meridian, or high noon, and the latter half the decline, if we must think of decline at all. This meridian period may be likened to a great table-land, where all sorts and kinds of opportunities lie in waiting, and where women may roam at will, recognizing and seizing upon the things they could only find time heretofore to look upon at a distance, while their busy hands and hearts were interpreting life for their children. Now the way lies open for them to follow these hitherto neglected lines, and they bring

to the study, minds that have gained strength in all the former years; and if they have not quite the mental quickness, they have the larger grasp and the ability to sift and separate it from that which will be of no service to them.

The beauty of this table-land, is, that you need never leave it and descend to the lower levels unless you will. There is something beautiful in the contemplation of lives like Gladstone's and that of his devoted wife. Together they walked hand in hand on this great intellectual table-land until they were called from this, not to the low-lying plains below, but to the high-lands of glory above.

Queen Victoria never laid down her arms. Frances Willard was at the meridian of her glory and strength when overwork hastened her departure. Mary A. Livermore has done the best work of her life since she passed forty-five. Julia Ward Howe to-day finds time and interest for her daily study of Greek, and keeps her great, thinking mind alert and active. Time would fail me to tell of the long line of illustrious women who attained their greatness after the close of the middle period of life.

A splendid beginning has been made in the woman's clubs, where the large number of

the membership are past middle life, yet never younger or more alert and active in the intellectual and philanthropic work of the world.

In too many minds is there this mistaken notion, that after they have passed the milestone of fifty a woman has little to look forward to, save declining years of more or less discomfort. They are given up to the thought that no more of achievement lies before them, no more ambitions to be gratified, no more great work in the uplift of the world. If no other mission is accomplished through the pages of this little book, I shall feel gratified, if I have led women at this period to take a wider and stronger outlook on life, and have constrained them to buckle on the armor again for a higher and surer endeavor than ever before.

Sit down, dear sisters, and candidly question yourselves. Are you doing right when you lay down your arms, after the careful drilling of the years behind you and say there is nothing more for you to do or dare? As well may the skilful general, when he has finally and fully mastered the military tactics that have brought him great success, say, "Now these lessons are learned, and I have spent years of hard service in mastering

them, therefore I have earned the right to resign in favor of the younger men." He may perhaps with wisdom lay down his arms for field service, but the pen, which is mightier than the sword, lies before him. He is but now fitted to become the real helper to his kind.

So may you rest in your service, you have earned a right to this, but never resign your place among the world's workers until the great Captain musters you out. You have but come to another "Commencement" time of your life. No virtue that you have nourished in the home, but has its place in glorified service in the community. No loveliness or patience but will shine and radiate its beneficent sweetness in the world at large. And oh! how suffering humanity is crying for the helpfulness of these home-gendered virtues. How motherless men and women are fainting for the comforting which these blessed women, who have filled and beautified the home with their practical womanliness, can alone give them. O homekeepers, tread softly! The ground whereon you walk is holy ground; the opportunities at your hand find their equal in no other sphere. Every blessed precept of your fifteen, twenty, thirty years of mother-service will be multiplied in

geometrical progression, and the impress you have made upon your child's life will find expression in hundreds of thousands of lives in the generations to come. Small work? Only God can measure it.

You, who have borne and reared splendid sons from babyhood to manhood, can shape communities. You, who have shone as queens in the home, may now become a crowned princess-at-large. You who have legislated for four, six, or ten in your younger life, may rule this number multiplied indefinitely in your riper years. Commonwealths need the same diplomacy that the home demands, only in a wider way.

"It was at the battle of Malden where England was conquered by the Dane. The great English leader was dead. Few were left to prolong the unequal combat, but up rose Brythwold, an old warrior, sturdily bearing up his shield and waving his sash and exhorting the few that remained, beautifully crying: 'Soul be the scornfuller, heart be the bolder, front be the firmer as our might lessens.'"

"First firesides and then neighborhoods; that is the way the world's life works out, and women have their hands at the heart of it."

CHAPTER IV.

AGE AND CONDITIONS GOVERNING CLIMACTERIC.

Conditions Which Influence the Period of the Climacteric.—The Age at Which it Usually Appears.—Why it Varies From Twenty-eight to Sixty Years.—Stopping of Menopause with Childbirth.—Relation of Menopause to Early Development.—Effects of Heredity.—Jewish Women.—Childless Women.—Mothers of Large Families, etc.—Effects of Different Occupations, etc.—Placid Versus Nervous Women.—Excesses.—Sources of Real Happiness.

"Your life journey leads by a way you know not. It is best you should not know. When you come to the rugged hills, climb them. Enjoy the beautiful landscapes as you pass them, and rest assured that at the end of your journey, every good thing that has entered into your aspiration, plan, and purpose will greet you in that world where hope is changed into fruition, and the longing for perfection shall find its realization. Your highest dreams of spiritual purity, exaltation, and blessedness now are sure prophecies of what you shall be then. What you put into your dreams here, God will put into your destiny there." —*Bishop O. P. Fitzgerald.*

THERE is no fixed and regular time at which the menopause may appear. A kind

provision, we are inclined to think, of the All-wise Creator in order that the worry, which so often attends this period, might not know when to begin its troublesome career. Climate, race, temperament, family characteristics, and circumstances of life, all have their influence in controlling the time for the appearance of the change. In a few cases none of these things seem to influence, but the individual nature follows its own sweet will, and fixes its own time and limits.

The average age is forty-five, while the change may come anywhere between forty and fifty years. In a few cases the change has come as early as twenty-eight, but these are rare instances; while again it may be delayed without serious results, as late as fifty-three, and in a few rare instances as late as sixty.

When a child is born as late as thirty-eight or forty, nature seems often to seize upon the opportunity to adjust matters, and the menses never again appear. As if Nature had said, "the system has become so accustomed to the absence of the flow, and we are so near the final cessation, I think we may as well fix matters up now, when the physical economy is under such good control." In these cases the transition is easy, and the

woman emerges from the nursing time with nerves well balanced, and the adjustment of all the life forces fixed for a tranquil and healthy closing period.

When one has developed young, and married and borne children early and rapidly, the chances are that the change will come as early as forty or forty-two. While on the contrary, if she were late in developing, and her marriage and children come later, her change will often be delayed as late as forty-eight or fifty. When the change is later than this, it is well to look after it, lest some disease or predisposition get a foothold and be difficult to overcome.

Obesity, or great development of fat, will cause the menopause, as the circulation in very fat people is impaired, and the nutrition of muscles and viscera is interfered with. Such people should exercise vigorously and systematically. Very fat women menstruate scantily and are usually sterile or have few children, showing the influence upon the generative organs of excessive deposits of fat.

Superinvolution, or the rapid and early shrinking of the internal generative organs, which follows rapid and repeated childbirths and lactation, which exhaust the

reproductive forces, will also bring on an early menopause.

An active out-of-door life extends the menstrual period, therefore country women, all other things being equal, reach the menopause later than city women.

Illustrating climatic effects, in northern Europe, the menopause comes later than in southern Europe. Among the Hindoos the menstrual life begins at twelve and extends to fifty. In very cold climates, as among the Eskimo, development is delayed as late at the twentieth year, and the child-bearing period is so short that there are seldom more than three children in a family. Removal from the interior of a country to the seashore, or taking a sea voyage, often effects the change earlier than otherwise, while removal from the level of the sea to higher altitudes is often attended with great risks, from hemorrhage, if there be a predisposition to hemorrhage.

Family characteristics or hereditary tendencies have a marked influence upon the time of change. If it be the habit of the family to change early, unless some more strongly controlling circumstance in the life of the individual interposes, she will follow the bent of her family. In some families the change is early and abrupt, no unpleasant results

following, while in others the change may be as late as fifty-five or six and drag along for an indefinite period, over the six, eight or ten years previous. Let not those who belong to such families, however, feel that this must necessarily be the case with them, for such abnormal habits may with care be overcome. Sensible attention to health, early hours, avoiding excitement and high living, making rest as much a part of every day's program as the meals or the sleep at night, proper exercise, pleasurable, but not too fatiguing occupation, congenial companionship and out-of-door recreation, will do much to change the bad habit of such a family to a more normal one.

Jewish women as a rule suffer little at the change, probably from adherence to their ceremonial laws, which favor healthfulness and longevity. American Indian women, as in other savage nations, are rarely conscious of anything unusual during the climacteric.

Women who bear children early and rapidly and at the same time are subject to the demands of a selfish and unreasonable husband, reach the menopause at an early age, and with great physical and nervous weakness. So women with a depraved and weak constitution, as those who suffer from

phthisis, or consumption, if they do not succumb early to the demands of the child-bearing period, change early. Again, women who are subject to excesses, as intemperance or sexual vice, are apt to change early, and with difficulty. Women who are engaged in hard manual labor, as field workers, or laborers in mines or among various metals, are liable to early change and great suffering. The large hospitals in European cities are filled with cases of this kind, says Dr. Andrew F. Currier, to whom we are indebted for many gathered statistics on this period of life. Laundresses and cooks being subjected to intense heat, and on their feet for many hours without rest, and others who work for long consecutive hours daily, are not only liable to great suffering during menstrual life, but are usually sterile and suffer at the change.

Intense mental impressions, as fright, grief, disappointments in love, loss of property and consequent entire change in surroundings and life, may produce the menopause before the natural time, as they may check or suspend menstruation, or produce a miscarriage. "It is strange," says Dr. Currier, "that the nervous system should so dominate the body as to control by an influence of a moment's

duration, the entire subsequent channel of events of life."

With the unmarried, or sterile women who are married, there is an atrophy of the genetalia, because unused as nature designed, and the menopause is liable to occur earlier, and without untoward results. This is not true, however, in the case of those who are married and prevent conception unlawfully, or produce abortions. In such cases nature rebels and compels the payment of the penalty of her violated laws. Malignant diseases often result, or failing in this, a slow and dangerous change is very likely to be experienced, followed by years of discomfort or invalidism. We should remember this sad fact in our teaching of others along these lines.

Women who have a quiet and even temperament, and have learned self-control in all the circumstances in which they may be placed, usually pass the menopause peacefully, should no disease develop which weakens the system, and makes them unable without suffering to bear the double strain.

On the other hand, women who are nervous and hysterical, who have little control over their nerves in the ordinary stress of life, can hardly expect to hold them in leash, and

bear in any measure calmly, the functional activities or changes of the physical nature during this trying time of life. Such women are apt to go to pieces on the shoals of the climacteric, unless their good sense is roused and they make a masterful effort to conquer themselves, even at so late a day. This is not a hopeless task, for if aroused these temperaments are capable of almost anything in the way of reform; and when they see the need of strength and purposefulness in so getting the mastery of self, that the physical shall not succumb to the overwrought nerves, the chances are that they will conquer, and insure for themselves if not the safest and most tranquil voyage, at least a sure transit, and if this nerve-mastery be persisted in, a quiet journey through the remainder of life.

We certainly may gather from these statistics that the ease and danger of the menopause are largely under the control of the will and sanctified common sense, which Daniel Webster says is the rarest sense of all, but which is none the less to be had for the seeking. Habits of life, and control of the nervous energies, with the proper conserving of nerve and physical force, have a large influence both in preparing the woman for this time of life, and in tiding her safely over it.

Social excesses, late hours, high living, nervous excitement, faulty dress, a wrong estimate of the really desirable things of this life—pushing on in these years with the same force and determination always exhibited—all these things and a multitude of others not named, have marked influence for evil during the menopause as they do during the menstrual life of woman.

When will the feminine portion of the human family, (not that the masculine has already learned it), learn, that "Life is more than meat and the body than raiment."

"It depends less on surroundings, than on self. No sunshine can scatter the gloom of a heart given to brooding, nor can any clouds depress the soul that is thankful. It makes little difference what you have or where you are, but counts much what you are. No sickness, not even pain, can wholly stifle the cheerful spirit. Rather the good cheer of heart will strengthen the bodily powers and the pain lets go and the disease departs. Cheerfulness is health; it is also a part of religion; it is the key to happiness and helps make heaven."

CHAPTER V.

HERALDS OF APPROACHING MENOPAUSE.

Duration of the Menopause.—Mental States During Menopause. — Irritability. — Unrest. — Change in Blood Currents.—Increase of Flesh.—Flushes, Chilliness, Dizziness, etc.—Effect Upon Sight, Hearing and Other Senses.—Nervous Symptoms. —The Heart.—Vomiting, Dyspepsia, Rheumatism, etc. — Symptoms Simulating Maternity.— Irregularities.—Mental Exaltation and Depression. —Disturbed Mental and Nervous Equilibriums.— Counsels.

It is well to remember that the period termed the menopause is not limited to the time when the menses are irregular alone, but to the period, it may be of several years, when the changes are going on that prepare the system for the cessation of the flow, and as well the years that immediately follow, when, if there have been unpleasant symptoms, the system is throwing off one by one, the bad feelings, and at the same time becoming adjusted and accustomed to the change.

This may, as we have said, cover a number of years. What are the symptoms that her-

ald its approach? They are like the women whom they sometimes afflict, so Virgil says, "inconstant and variable."

Mentally, the woman will find herself thinking and doing things that are unlike herself. These things may not be so noticeably different as to attract the attention of others, but she recognizes them, and often says to herself, "What can be the matter? This is unlike anything I ever did before."

She will find it harder, even with a large store of grace, to keep her mind unruffled, her words always gentle and kindly considerate. She will find that little things trouble her as they did not formerly, and that things that were before trifling are burdensome now. There will be also a kind of mental unrest, a wanting to do something out of the ordinary, a desire for change that perhaps she finds a difficulty to understand. Everything about her may be the most cheerful, all her family may be bending every endeavor to make life pleasant, yet she is not satisfied.

Unreasonable, say you? No not unreasonable, though she may find it hard to excuse herself, but she is very excusable when we know all about it. The circulation, which for so many years has been tending towards the monthly molimen, has to be readjusted,

and taught to conform itself to the new order of things. In the meantime the brain is getting more than its ordinary supply of blood, hence congestion, mental unrest, confusion at times, a little harder work to recall things that are perfectly familiar, confusion of ideas, etc.

As a rule at this time women begin to take on more flesh, the breasts lose their rounded fullness, unless the abundance of fat allows them to retain it. The flushes of heat which we shall speak of in other chapters, the blushing easily, the following chilliness, occasional dizziness, and perhaps nausea, all may be premonitory symptoms of the change, although as we shall show further on, in a well adjusted system, these things should cause little discomfort. It is possible so to have lived and conserved the strength, that nature moves along in her manifold changes at this time so easily, because she has no real hindrance, and because there is vital energy enough in store to draw from for the emergency, that no inconvenience will be felt, and no warning be given that the flow is about to cease, and the woman wakes up to the knowledge some day, that the "custom of women" is no longer hers.

This is what should be the natural thing

with every woman, were there not so many debts to pay for the indiscretions of our foremothers, and so many entailed by our own neglects and carelessnesses. Nature is inexorable, and demands to the full all that belongs to her credit, and we perforce must pay.

Let me urge again every woman who reads these pages, to a more careful conservation of her forces, that she may have sufficient to tide her over these trying years. Women who have been careless through their early menstrual life and through the child-bearing days will find greater difficulty at the time of the change, as their reserve force has been so drawn upon that nothing remains to fill the measure of need now, and the vital force is robbed for the daily strength until the result is too often bankruptcy.

Women may notice about this time also an increasing weakness of the eyes, a muscular weakness or strain that gives way very easily to even ordinary use. This is usually more aggravated than age alone would bring, and the eyes are probably suffering with the general weakness of the entire physical economy. There may be symptoms of disease in the other special senses, as deafness, loss of taste or of smell, and of tactile sensibility on vari-

ous portions of the skin. These latter symptoms are more often exhibited in weakly, nervous individuals, with a prolonged, exhaustive climacteric.

Vascular symptoms, as numbness of extremities, tingling, itching of a spot under shoulder blade, together with the nervous manifestations as "fidgets," bad dreams, twitchings, etc., may cause uneasiness when there is no organic cause for it.

Heart symptoms may show themselves, and may seem to the patient alarming. She may feel that she has a beginning trouble that threatens life, when it is but the expression of a nervous heart, or one overtired from general weakness, and the effort to divert the blood stream towards its new and surcharged channels.

Many of our best pathologists, from the study of these cases, have found that there is a peculiar tendency of women at the menopause to vomiting, dyspepsia, jaundice, constipation, hemorrhoids, rheumatism, neuralgia, asthma and bronchitis. These may make their appearance before the advent of the menopause is suspected, and lead to uneasiness unless the woman is made aware of the probable condition of things.

Irregularity, or a sudden cessation may

simulate pregnancy, and cause great alarm in patients who shrink from the burden of motherhood at this time of life. There may be morning sickness, caprices of appetite, sense of fulness and discomfort, and pelvic bearing down and aching very similar, if not identical to early symptoms of pregnancy.

Leucorrhœa may trouble the patient now, though never before present. It may take the place in part of the regular monthly flow, or it may follow or precede it. It will usually not be of sufficient consequence to demand medical attention, as it simply supplements the deficient monthly discharge, and, as the internal organs progress in the change which reduces them greatly in size, the leucorrhœa will disappear. Soon a decided lessening in the quantity of the flow will be noticed, and usually a lengthening of the time, as if Nature were a little confused and did not know quite what to do. There may also for a time be greater frequency of the returns, and a larger amount at each time, but this will not be lasting in an otherwise healthy woman who is taking proper care of herself.

Says a late magazine writer, "The approach of the menopause is not unfrequently attended with a variety of symptoms. Be-

sides the occurrence of the flushes of heat, the digestive derangements and the nervous depression, there is sometimes developed a class of perversions that may be said to belong to the premenopause state. This consists of a marked exaltation of the faculties and an exuberance of the imagination. Such a phase of the nervous system may supervene before the appearance of that degree of stoutness of the individual which characterizes the commencing stage of menstrual cessation. Outbursts of insanity may be a sequel of the condition, so also may attempts to undertake unequal tasks, the contracting of uncongenial marriages, the neglect of family, the formation of the habit for the stronger stimulants, and the substitution of personal inattention for thoughtfulness, for neatness of appearance, and for the exhibition of proper domestic concern. Undoubtedly the withdrawing to a considerable extent of the blood from the sexual system causes a greater distribution of that element to the brain or to the central nervous system."

The mind and nervous system are at this time in a state of unstable equilibrium, and are not always to be depended upon. There may be despondency without any known cause, delusions of suspicion and persecu-

tions, hallucination of senses, and outbursts of excitement that surprise the individual so afflicted as greatly as any of her friends.

She may be easily moved to tears and to laughter, and she wonders why she has so little control over her emotions. Should an otherwise happy disposition suddenly become moody and despondent, should she give way to passionate outbursts, there is one of two reasons accountable for this. Either a diseased condition which is making too great a draught upon an already severely taxed system, or an overwrought nervous condition that needs change and rest. Or it may be the patient, imagining she is really sick and perhaps in a dangerous condition, gives way to her feelings, loses control of herself, and becomes transformed into her opposite. Sometimes the temper which was never well controlled, gains complete mastery, and the nerves lying or seeming to lie all on the surface, are rasped or fretted with every passing word or action of those about her, until she is a sorrow and source of misery to herself and to every one who comes under her influence.

The same caution should be observed at this time, with women, that we have enjoined upon our daughters at the beginning of their

womanly life, and all the way through at their periods. No overtaxing of the system, no undue excitement of the nerves, no late hours, certainly not at the time of the periods, and very little at any other time for a few years.

"Let your moderation be known to all," would be an excellent motto for women at forty-five and thereabouts. Be quiet and patient and, as a rule, all will be well.

CHAPTER VI.

ATTENDANT AILMENTS AND DISEASES.

Women at Middle Life Divided into Four Classes.—Normal, Moderately Troublesome, Severe, and Serious.—National Characteristics Manifest in the Menopause.—The Large Majority of Normal Women.—The Women Who Belong to the Second Class.—Nature as Woman's Helper.—Third Class Comparatively Small.—Climacteric Like Fall House Cleaning.—Ailments Troublesome Guests.—Serious Neglect of Hemorrhage.—Mental Troubles Considered.—Irritability.—The Serious Class of Cases Considered.—Symptoms Common to All the Classes.—Suggested Help and Relief.—Difference Between Organic Disease and Functional Disturbance.—Cancer Not Increased by Menopause.—Only About One Per Cent. of Mortality from Malignant Disease During Menopause.—Permanent Disappearance of Many Ailments.—Numerous Attendant Benefits Named.—Apprehensions Dispelled.

CURRIER, in his excellent book on the subject of the menopause divides all women at this period of life into four classes of cases, namely, First, those who are normal. Second, the moderately troublesome. Third, the severe. Fourth, the serious.

The normal cases, to which class belongs the large majority of women, are those who experience little if any inconvenience at this time, save it may be a few of the vaso-motor disturbances, such as hot flashes, sweating, slight chilliness at times, and a little heightening of the nervous sensitiveness, and it may be, not quite the usual ambition or vigor.

I cannot forbear making a quotation from this author, which bears particularly on this class of cases. "All that tends to develop and strengthen the physical part of woman, to render her insensible to the ordinary ills of life, to make her forgetful of self, is favorable to a normal menopause. Races and nations that are phlegmatic, cold and apathetic, women who are inured to out-of-door life and not too severe manual labor, savage and barbarous women, peasants, Germans, Scandinavians and Russians, are apt to complain little of the experiences of the menopause. While the sensitive passionate nations, like the French, Spanish and Irish, the highly organized nervous city-bred women of fashion, and women who fret and worry are apt to experience the disagreeable and annoying features of the menopause. A study of the sexual peculiarities of the American Indian women fails to reveal any noteworthy

experiences during the menopause, and according to Dr. Frederic Cook, who has studied the same peculiarities among the Eskimos, the same may be said of them. Among the French and Irish the troubles which are now under consideration, are exceedingly common, which proves the statement, that climate and race peculiarities have a modifying influence upon the menopause."

Knowing these facts, women may well take courage, since the question of suffering or its absence is in a measure at least, within their own control.

Cultivating quiet and restful minds, allowing the small troubles of life to annoy as little as possible, seeking and making cheerful surroundings, will all work largely towards a normal change.

Concerning the class whom he denominates "moderately troublesome," I quote again. "The number of women who belong to this class is large. It includes women who have had a stormy menstrual life, who have suffered much with painful menstruation, who have also suffered with anæmia (bloodlessness), headache and constipation. It also includes women who have been addicted to venereal excesses, who have

had frequent abortions, whose nervous systems have suffered frequent shocks, who have had great disappointments, whose lives have been a constant worry and unrest; also women who have undergone privations, overwork and exposure of various kinds. Among them will be found many shop-women, women of fashion, women who bring up large families of children on very slender incomes, women who are hysterical, and with whom the affairs of life are constantly going wrong, wives of farmers and mechanics who are frequently troubled to make both ends meet."

Among this class, even, one can see that with many of them there is hope of betterment. A firm reliance upon God, and a determination to do the best and leave all results with the dear Lord who never forsakes His children, will tide one safely over many a rough sea, and make what would otherwise be a stormy voyage a comparatively smooth one.

Keeping one's self in good physical condition all through life, which is as incumbent upon woman as any other Christian duty, will bring her to this much dreaded time with sufficient vigor to carry her through as nature intended she should go. Nature is a

splendid helper, and is often willing to carry more than her half of life's burdens, but when her rules are ruthlessly set aside, and no care taken to conserve strength, she will not and cannot manufacture it again for you or ferry you across life's sea without seasickness.

Those of the third class, which is comparatively small, include all who suffer really from any phase of weakness at this time. The infirmity may be one from which the patient has been long suffering, but which is intensified at this time when the system has all that it can easily bear with the strain which the menopause puts upon it.

This time of life in a woman may be likened to an early fall house cleaning, adjusting and furnishing for the later fall and winter. The cleaning is all that the homekeeper can well undertake with the other duties that fall to her; but let a troublesome guest or two come unbidden and tie her hands and then none of the work will be done as it should be, and the woman worn out with the nervous strain, and her courage all gone, will succumb to the slightest demand upon her strength, even though in the line of daily duty.

The diseases, ailments and predispositions

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are in the line of the troublesome guests that demand entertainment, and nag and worry their hostess at every turn, until she is well-nigh frantic. The remedy here as elsewhere is to keep a guard over the general health and come to the ordeal of change in a state of preparation for it.

A good old truism is applicable here, "Avoid the beginnings; the remedy is applied too late when the evil has grown strong through neglect. . . ." Foster your strength, my sisters, against the time of life when you will need it so surely and then it will be necessary to think little of the change when it comes.

Women of this third class may suffer from hemorrhages more or less severe and serious mental troubles. The hemorrhage may be due to a curable disease of the uterus, while the mental trouble, quite likely is the result of nerve tire and may be remedied by rest and change.

There is a prevalent notion that hemorrhages must attend change, or at least when they appear, that they are a natural consequence of the change, hence little is done for them by the many, and they are suffered often until the patient is past help. No greater mistake could be made. A woman

with this tendency should be looked after at once, the cause found and remedied. Instead of the time of life being answerable for the hemorrhage, you will find it dependent upon other causes which can usually be overcome by proper treatment.

The age of the woman no doubt, has an influence upon this condition, as the system has now a peculiar tax upon it, and can no longer keep down the disease that has been for a longer or shorter time preying upon it. This increased susceptibility to disease should call for increased watchfulness on the part of the physician.

A word further as to the mental troubles of this class. These do not belong to the time by rights but by wrongs. The slight cerebral congestion, due to the diversion of the blood current, is exaggerated by the overstrain put upon the nerves at this time. The nerves are the message carriers and regulators of the entire system, and if not overburdened with messages that ought never to be carried, and commands that should never be given, they would tide the woman safely through the manifold and important changes now being made, and leave her in fine condition for the long stretch of life before her; for the nerves are ever willing to be faithful

and obedient servants if they have wise mistresses. When confused and overborne with a multitude of duties that should never be forced upon them, little wonder that the nerves rebel, get confused and make grievous mistakes: while the brain, the great power house and receiving station, gets worn out with the unequal struggle and loses all control.

The diagnosis in the very large majority of brain troubles at the climacteric, would be well made, were the physician to say, "Tired out, from the forced doing of unnecessary things, or work that properly belonged to others."

These various brain difficulties range from headache, more or less severe, to melancholia, depression and mania. Let me put in a word of warning here, that will be a help I trust to the few women who imagine from their tired-out confused condition, that they will go insane. Rest easy, dear sisters, there is no need of such a result, if you are wise and pay heed to nature's warning, and immediately give your attention to rest and recreation.

The irritability, which almost overcomes, and certainly transforms many sweet tempered women at this time is but another form of tired-out nerves, and lost control. Never-

theless women who have been in the habit of giving way to their tempers all through their lives, can hardly expect to have more control over them then, but rather less. It need not be at all a matter of surprise that such nerves and brains, like wayward children, break the last bond when opportunity offers, and rush into all sorts of wild vagaries and excesses.

Hysteria may be the only form the excessive nervousness takes, but this is sufficient to torment the individual almost beyond endurance at times, and needs the best care that her physician can give it.

Further, of this third class, Currier says, "Women who are already the subject of visceral diseases of the heart, kidneys, liver, lungs, stomach, etc., when the menopause arrives may have their symptoms intensified, by the additional disturbance which a troublesome menopause brings."

To the fourth, or serious class, belong those who are the victims of any grave disease, which may have been troubling them for a longer or shorter time, and which despite the menopause would have resulted seriously. This time of life only renders the system a little less able to bear up under the burden of the existing disease. The symptoms in such cases are not due to the meno-

pause, but to the diseased condition, and should be treated as at any other time of life. Hence when any of these alarming symptoms are discovered, the attention of the physician should be sought and every effort made to reach the real cause of the difficulty. Uncontrollable hemorrhages are due to a lack of tone in the muscles of the uterus, or to a growth or wasting disease which should be recognized before the hemorrhage can be controlled.

In all four classes, the symptoms that pertain to the nervous system, dominate all others, namely, blushes, hot flashes with, in many cases, subsequent chilliness or profuse perspiration or discharge of urine, which sometimes persist until advanced life, and which form the commonest of all symptoms, and frequently appear in women who are in other respects in the most perfect health. The majority of these women consider these symptoms of little consequence, and never think of consulting a physician for them, while other women will suffer keenly and at once seek the help of their physician.

In all cases where these symptoms appear, the bowels should be kept open, all rich and highly seasoned foods should be avoided, alcoholics should never be indulged in, and

in general, excellent care should be taken of mind, soul and body.

Frequent bathing is important, and salt baths are an excellent adjuvant at this time of life, as the skin should be capable of greatest activity. There are patients whose sluggish circulation will not allow a plunge bath; to them a cold sponge taken very quickly and followed by a vigorous rub, will be found helpful and will lead the way to the tub bath after a time. With these patients, the flesh brush used daily, and massage wisely administered will quicken the circulation and add vigor.

Physical exercise taken with moderation and under a wise teacher, will strengthen the patient and do much to keep the mind from the symptoms that otherwise might annoy.

A further word should be said about the sensations which are caused by the profound changes which the circulatory system undergoes at this time. From this and the nervous causes combined come a host of sensations, some of which are so similar to symptoms that are found in organic diseases, that the patient is caused no little worry, fearing some serious ailment is manifested by them.

It will be well for all women to know the difference between organic diseases and func-

tional. An organic disease implies a real lesion or diseased condition of the organ itself; while a functional disease, or disturbance, which is a better expression, affects merely the function or work of the organ, and is due to a disturbed nervous condition. Indigestion, palpitation of the heart, dizziness (vertigo), while not always, are usually the results of functional disturbance. These, if functional, are not to be feared, and occurring at this time of life the patient should assure herself, by consulting a physician if necessary, that no organic disease is developing, and then feel certain that it will trouble for a little time only and then disappear. Since these symptoms manifest themselves in organic diseases, they are for that reason the cause of alarm to women.

A prevalent lay opinion, that cancer is a common occurrence at the menopause, and is the result of the time of life, is erroneous, and all women should disabuse their minds of this notion. Unless some severe laceration of the neck of the uterus, that has given great trouble, or other diseased condition rendering it peculiarly susceptible to this malady, one need have no more fear of its resulting at or from the menopause, than at any other time of life.

From carefully gathered statistics it has been found, that mortality from malignant diseases during the menopause, does not greatly exceed one per cent. And since the large number of cancerous cases occur between the ages of forty and fifty, from all causes, we may safely infer that there is little just reason for dread of this bugbear at the change of life, by the mass of women.

From the diversion and readjustment of the blood current, the vitality of the tissues is diminished, and the resisting power to irritating conditions is greatly lessened, hence all diseases and ailments coming at this time get hold of one more easily.

Skin diseases, to which the patient has a predisposition, may develop during these years and prove quite troublesome. The chances are that at the close of the climacteric these too will go. All diseases, lost in the transition from childhood to womanhood, are often found again when one recrosses the stream on the return to a second youth, and are again left behind when fully over.

Constipation, which now as ever is usually but another name for a bad habit, proves troublesome at this time, especially if it has given trouble before. Not so often does

diarrhœa manifest itself, and when it does, is not likely to be lasting.

Oversensitiveness and prickling and burning of the skin, uncertainty in walking, muscular weakness, sleeplessness, one-sided headache, hallucinations of sight, hearing, smell, taste or feeling, irritability of the terminal nerves, and, in a few cases, unnatural sexual passion may trouble more or less. All these are the results of circulatory or nervous conditions.

A happy thing to note, is that many diseases and ailments that have tormented one throughout the entire second period of life, disappear at the menopause. Such a truth should give us comfort, and we should, if we give ourselves the best of care, expect this result. One has said, "The monthly cycle and its attendant excitement of the nervous, vascular and glandular system, is withdrawn. A season of continued quiet and comparative tranquillity supplies a favorable condition for the restoration of health, and when the 'critical period' is passed it is found to have been the scapegoat for a thousand ills. Slender women have become corpulent and even obese; bed-ridden invalids get up and walk, and an entire and radical change of physical condition is the consequence in those who

escape the perils of this period. They enter upon a new phase of life, with new hopes and new relations to the present and the future;" and it is important to add that these truths are applicable to by far the large majority of women.

Now let women bear in mind, that none of the diseased conditions are present among those of the normal or moderately troublesome cases; but only among those of the latter two classes, which comprise a very small proportion of womankind.

If you are disposed to worry over the approach of the menopause, sit down and count all the women of your acquaintance who have suffered marked inconvenience or sickness during this time as the result of the change, and contrast this number with the sum-total of your acquaintances, and see how small it is. If you will do this I am sure then you will put aside all worry and conclude there is little to make you afraid. I repeat, the very large majority of women suffer no inconvenience during this time, or have any occasion to consult a physician. "They are as ignorant of the significance of the cessation of the menses, as they were of its establishment," and pass along as tranquilly ignorant that great changes are taking

place in their organism as they were at puberty.

"It is the abnormal in nature that most impresses itself upon the average mind, not the normal, and the serious disturbances which have happened to some women as they pass through the menopause have led many wrongly to insist upon its essential seriousness and critical character."

Again, "Suppose we compare the menopause with any of the ordinary functions of the body, with digestion for example. Errors of digestion are certainly as common and as significant as anything that can be associated with the menopause, and yet we cannot consider digestion as critical in any sense, nor its aberrations as necessary adjuncts of the function."

CHAPTER VII.

SELF-KNOWLEDGE AND NEEDED REST.

Self-knowledge a Primary Duty.—A Guarded Use of Strength.—Few Women have Learned the Art of Resting.—At Middle Life a Rest has been Earned and is Needed.—Teach Others to Bear the Burdens.—Become the Entertainer.—Learn to Play Games.—Mr. Bok's Description of English-women.—How to Banish Worry.—Running Away from Self and Surroundings.—The Sea-Voyage or its Substitutes.—Dwelling in Booths.—Sleeping in a Tent.—Ignoring Social Functions.—Exercise and Books.—Slighting Non-essentials.—Simplifying Daily Duties.—The Bible as Prescribed by an Eminent Physician.

"'It all resolves itself into this,' she said in closing, 'you and I must so live that our lives shall most count for those who have need of us. Most people are slaves. Some serve fashion, some ease, some appetite, some society, some ambition, and become the slaves of these. Christian men and women must be free to serve souls. Thus alone can we escape slavery by setting our brothers free.'

"You mustn't mind what other people do. If their soul were your soul it would be different. You must stand or fall by your own work, remember, and it is waste of time to think of any one else in the battle."—*Kipling.*

An intelligent knowledge of self, gotten by painstaking study, is one of the first duties of woman. So many float carelessly down the stream of life, with little care whither the bark is floating, only so there are few gales and no encounters in the passage. Others are so busy with what those about them are doing, rather than thinking what they themselves should do in order that their life work shall be well fulfilled, that the years slip away before real life is begun, if it ever has a beginning.

Not so with the woman who has a wide outlook on life and determines to find its meaning for herself. She sets resolutely about the lessons of *living*, not simply existing, and achieves her purpose, or something better, as the days go by. We are all creatures of imitation and unless great care is exercised we get to floating lazily with the tide, and accomplish little.

Self-poised women are delightful, and have far greater influence than those who have little mind of their own. To properly know self and her possibilities and limitations should be the fixed purpose of every true woman, for then, and then only, is she fitted to do effectual service in her home and elsewhere. If she come to middle life with this

lesson learned, she need have no fear that she will make a failure of the later years of life. She is then well fitted to take the lead in any wise enterprise, and will carry wide influence for good with her everywhere.

As the years draw towards the close of the second period of her life she will need to exercise more care than earlier, lest she use her strength faster than it is manufactured, and wake some morning to find she is lacking in the force needed for the common duties that she has found no trouble with heretofore.

Few women have learned the art of resting. They sit down with an *apology* unless the hands are busy with some one of the many forms of needlework, that fill a woman's leisure (?). Why need she apologize? Is it incumbent upon her that she give not a moment to real rest, that she must be forever occupied? Men find time for doing absolutely nothing, and in this they are much wiser than women, and are by so much better fitted for the strenuous duties of life. Let women learn how to do the same gracefully and happily, and they will be the better mothers and homekeepers, and have time for thinking of achievement along other lines.

In middle life, woman has come to the time when she has earned, if she ever has,

hours for real rest; and by this I do not mean necessarily sleep or solitude. These you should have if you desire them, but you can often rest better if with your family and enjoying with them the things that are of common interest. Sit still; fold your hands and learn how to be entertained. You have all your life thought for them, let them really think for you and what shall go to make your comfort.

Put resolutely by any thought of fancy work, unless you have had no time for it in the years that are gone, and now it proves a real diversion to you. Let others do the family mending, and the "fixing over," and sit you down and rest.

I was greatly rebuked not long ago, when one of my children said, "Mamma, it seems good to see you sit down and fold your hands." The worry and fret that incessant work engenders in us, overflows upon our families, and to see mamma with absolutely nothing in her hands, may be a delight for more reasons than one.

If they have not already learned it, let the family learn what you can do by way of entertaining conversation, when not interrupted by the incessant stitch counting, or puzzling over an intricate piece of work that needs the ability

and absorption of an artist, in shade matching and color blending. Be the woman of leisure and see how delightful it is. Play games. Challenge one and all of the family circle to a match of wits in a game that will not draw heavily upon you, but will make you young again in laughter and fun.

Dr. Holmes says, "It is a woman's business to please. I don't say it is not her business to vote, but it is essentially her business to please, and there ought to be something about her that makes you glad to have her come near."

If you do not know the games learn them, and watch the wondering, delighted surprise on the faces of your children, as they teach you and see you enter into the spirit of the game. Learn how to play and find diversion from yourself. Look outward and not inward, and you will be surprised to learn how the horizon will widen, and how age and the sometimes infirmities will steal away.

You may have felt grieved when you awoke to the thought that you had not quite the ambition that you once had, and for fear of the remarks of others have pushed yourself to further endeavor when you should have rested. Let none of these things move you. "You have come to the time when you

should be wiser, and allow space for the brain to gather strength for the stronger and more lasting things to take shape, that have been growing as the duties which started them into life were being faithfully done."

Acknowledge that you are not willing to take up this or that work that may be expected of you, because you have always done it, and say frankly, "I need the time for rest and must take it." Never mind what they say, you know your own limitations better than "they do," and have the courage to act upon your knowledge.

Listen to what Edward Bok says of Englishwomen. "I greatly admire the Englishwoman for her utter refusal to worry or be worried, and the consequence is she looks young at fifty. She undertakes no more than she can comfortably carry out, and thoroughly believes in the coming of another day. By this I do not mean that she procrastinates. She simply will not let the domestic machinery grind her down to illness and early old age. She is a frequent bather, and regards health as the prime factor of life, to be looked after before everything else though the breakfast may be an hour late. She sleeps nine hours and takes a nap during the day at that. She arranges her day's work in the most sys-

tematic manner, and her little memorandum slip always shows two vacant hours; they are for rest. She eats heartily, but the most digestible food. In the modest home, no matter how little there may be on the table, there is nothing but the best. She would rather have a mouthful of good food and go partly hungry, than eat a whole meal of cheaper things. She is a true economist; regulates her expenses carefully, and is a true believer in the allowance system. There are some things about the Englishwoman which her American sister dislikes, just as it is *vice versa;* at the same time, there are other things that would make our American women happier and healthier if they were imitated."

We Americans may well copy our English sisters in the habit of no worry. It is the worry and fret that drives men and women to unhappiness and misery, and takes all the sweetness out of life. If worry has been the habit of your life, stop it now. I imagine I hear you say, "Oh how I wish I might." Let me give you a never failing rule. Drive it out, by letting in the sweet and blessed things of life. You can never by your will alone, drive out worry. It needs behind it the pushing of the sweeter thing that is clamoring for its place and will have it.

How would you get light into a room that was full of darkness? You would not attempt to scoop out the darkness and then fill it with light. No. Bring the light in. Throw open the windows and shutters, and the darkness will disappear like magic. Don't get discouraged if you do not accomplish it all at once; suppose the shutters have a way of blowing together again, and the blinds of falling, never mind, push them resolutely open again and the sunshine will stream in; until by and by the rusty old shutter hinges will take kindly to the new order of things and stay open.

Above all, open your hearts wide for the entrance of the dear Lord, in His health giving teachings. Faber says, "There is hardly ever a complete silence in our souls. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry and distraction which life causes as it rushes on."

Run away from yourself and your surroundings for awhile, and forget for a little the every-day cares. Hunt up some old time friend, the more closely associated with the

far-away times the better, and get away to her where you can talk over unmolested all the girlhood days.

If you can compass it, get off for a sea-voyage, or to some quiet place by the sea-shore, where you can lie by the hour and listen to its murmurings, and store up strength for the to-morrows that will overtake you. If like Abigail Dodge, you think, "Solitude is a fine thing, but it is also a fine thing to have some one to whom you can say once in awhile, solitude is a fine thing," then take with you a friend who will not tire, or be putting you constantly in mind of the things you have left behind.

If you cannot accomplish the sea-voyage or the rest, make the summer a picnic time. Run off for the day, visit all your near friends, that doubtless you have neglected for years, and see how differently pleasant the winter will seem to you.

If you are in the city, take a long car ride two or three times a week; go out to the parks with your suppers; the ants and spiders, and the beautiful flowers and fresh greenness will disturb the monotonous evenness of your way, and do you good like a medicine. If you are happy enough to be in the country, get off to the fields, "Near

to Nature's heart," and breathe deep and full for the days to come.

I wish it were incumbent upon us as with the Jews, to enjoy a week in booths and tents at least once a year. Take off to the wood-lot on your farm, or to the nearest place of the kind you can reach, enough to make you fairly comfortable, going to the house only as necessity demands. No one knows what a restful, health-giving playtime they can make of it, unless they have tried.

If you are in the city, and cannot get away from home, buy a tent and set it up in the yard, and sleep with nothing but canvas between you and the sky, and if you do not come to the end of summer with better health it will be because of some deeper seated trouble, that sunshine and fresh air cannot remove.

Get away from home as often as you can, it will do the family good to miss you, and they had better far be without you for a week or two occasionally, than to miss you for all time. Many a mother would be spared to her family were she to heed such advice as this, and not go drudging along until tired nature demands the rest that never ends.

Never mind what social functions are demanding your time, get away from them all;

it is your duty, the other is not. Duties never conflict. The one that has most to do with your earthly and eternal welfare is the duty. Do not make a mistake in going to a place where the demands upon your time and strength are greater than at home. This will not rest you. Your home life will determine the sort of place you should choose for your outing. If your home life is busy and full of social cares and obligations, then you need as quiet a place as possible where you will be free from all this. On the other hand, should your life at home be of the opposite nature, a life shut in with cares that will not often allow you a breathing time, then a resort that will give you a round of not too exacting pleasure and diversion is what you need. The thing that will take you away from yourself is the necessary thing, and what you must have.

If you feel a little stiff in the joints, join a class in physical exercise, or ask your children to teach you how to go through the simple calisthenics they practice in school, and I will warrant you many a hearty laugh, and the limbering up will be of mind as well as body.

Take time for the reading of some of the books you have had no time for in the past

busy years, or if you have read too much, plant sweet peas and pansies, (for hearts-ease), and morning-glories, and hollyhocks, and larkspur, in your back yard, if you have one, and tend them all yourself, and as you grow brown and rugged, see how the joy and rest will steal in.

If you are obliged to do your own work, all of it, learn to slight the non-essentials, in a way that would make some of our beloved ancestors groan in spirit. Wash in the easiest way possible, without rubbing your clothes, using some one of the many preparations that will do the work. Never mind if it does wear out the garments a trifle sooner, better wear them out than yourself. Teach the children to be helpful in a thousand ways that will make them and yourself the happier. By the time you have reached this age, your children, at least the older ones, should be able to take from your shoulders the heavy burdens, and let you sit by and enjoy.

The younger ones are not too little to have their regular duties, and they will soon learn to delight in them. A dear mother of ten children, the oldest of whom was not yet seventeen, and out in the world earning her way, said to me only a few days since, "Why Mamie and Alice are a great help. I set

them to cleaning out the cupboard the other day, and mopping up the kitchen, and you would be surprised to see how well they did it. They were a long time about it, but when they had finished, it looked well." Mamie and Alice were seven and nine years old.

In the ironing let the children run the plain things through the wringer as a substitute for a mangler; use bath towels that will need no ironing, and gauze underclothing for the same reason. Very pretty lace trimmed underclothes are in the market, and their washing is but a trifle compared with the washing of cambric underclothing. These with the outing-flannel nightwear are great labor saving institutions.

Leave out of your dietary all pies and cake, make the living plain and wholesome, and the work of a family need not be the wearing thing it is too often made.

Many women are simply tired nervously, they have lost their bearings, and do not know where to find them again. They are at the mercy of every passing breeze, and miserably wretched. Little things annoy them. Molehills are mountains and *vice versa*. Like the little girl, they have nothing they like and like nothing they have. Life has lost its sweetness and they are heartsick.

Let me give a helpful recipe just as I found it, for this condition, and I am sure I am not mistaken when I think it will prove more nearly a specific for all the ills that assail a woman at this time of life, than any material remedy that any physician of any school has yet found.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam, what you need is to read your Bible more." "But doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first the patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides it certainly had been a long time since

she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person: but how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily readings of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed

you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to take it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders, if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.

CHAPTER VIII.

A WORD TO SINGLE WOMEN.

To Those Married in Heart.—Motherhood in the Soul.—The Maiden Sisters with Imaginary Mansions and Heart-Born Children.—Perfections Attained by Unmarried Women.—Reluctance of Unmarried Women to Meet the Menopause.—Illustrations Given.—Their Need of Sympathy.—Attractiveness and Real Beauty.—How to Prolong one's Youth.—Importance of Rest.—Dress During this Period.—The Province of Clubs.—Rules for Preserving Youthful Looks.

"The good woman radiated her love, that was sisterly, motherly, and all, because it was the love of an old maid that had endured."—*A. D. T. Whitney.*

"BUT," I imagine I hear some dear single sister say, "she has nothing to say for those of us who have no family cares, who have not married, and yet who as surely approach this time of life, and perhaps suffer some of the inconveniences that our married sisters do."

Yes, I have something especial to say to

you, and am going to say it. Much of what I have said to the married is applicable to you. You are, if you be true, married in soul to everything that is highest, noblest, and best, in the two-in-one relation. If your mate has not come in this world, you have cherished him in your heart, and the love you would have so richly lavished on him, you have given to the needy ones about you. You have suffered in thought at least as much as your married sisters have done, and if you have missed some of the happiness that her double life has brought her, you have also been spared some things.

This is a trying time of life to you, and few appreciate it. Motherhood has been throbbing in your very soul all these years, and you have longed to give it expression in the fondness you would lavish upon a little being of your very own; and now as the time approaches that will make impossible this realization to you, a great sorrow enters your heart, and in truth you are, like "Rachel weeping for her children, and would not be comforted, because they are not."

Some, I think, may smile at this and say, "What silly sentimentalism." Is it? Then all of love is sentimentalism, and we have no

right to it more then they. The heart of the dear Lord Himself is filled with love that has never found full expression, because of the wilful rejection of it by those of the human family for whom it was intended.

Do you remember how beautifully Mrs. Whitney has put this "sentiment" in the hearts of single women, in the story that contains the "Polisher Girls"? There were three, if I remember rightly, maiden sisters, who lived by themselves, one in heart and sympathy, and who were not ashamed to tell each other the thought romances of their lives, and their dreams which never came true. Their little home, in their imagination, was expanded into a mansion, or rather three of them, and they talked of these imaginary rooms as if they were really true things. The porches, the drawing-rooms, the libraries were realities to them, they had peopled them so long in loving imagination.

Sweeter, and more pathetic than were their heart-homes, were their heart-born children. They were all dead, these little ones, and sleeping in a cherished part of their tiny gardens, but named and loved and spoken of, under their breaths to each other; they were soul realities to them and filled their hungry hearts.

Without speaking out these things, yet, we believe, many a single woman has felt them, and her love has returned to herself, and sweetened her life, only again to be sent out to comfort the comfortless ones about her. I found the other day such a true sentiment, that I will quote it for you. "Some of the nearest approaches to the perfection of a woman's nature have been made by maiden women, and they reach this high eminence without brushing off the bloom of their modesty with ostentatious displays of their self-sufficiencies. They pursue their high calling without noise, almost without being aware that they are moving in an exalted sphere. Their thought is not of spectators. They ask not the acclamation of the world. Their eye is not upon their reward. In their work they find their motives and their wages. They live in their sympathies and walk in the sunshine of their own broadly diffused love."

Certain it is, in spite of all this self-abnegation, they are often not understood, and little sympathy is shown them because of their mental and nervous symptoms at this time of life.

Physicians can, perhaps, in a measure (if they are old maids, or ever have been), know

the peculiar feelings and mental perturbations that assail them and are sympathetic. Unlike the many married women, they are not anxious for the change to come, but are happy when the time is unusually prolonged. So strong is the feeling on the part of some, that they are unwilling to admit that there is a possibility of their symptoms being those that attend the menopause.

One dear patient, in whom I thought I discovered symptoms of the approach of the menopause, when I asked the question of her regularity, answered that she was all right in that respect. I was a little surprised, and said, "then the symptoms no doubt precede the change, and you will not be troubled long with the menstrual returns." I could hardly account for her distress at the time, but when a few days later she came in again and in the course of the conversation, said, "Doctor, I want to make a confession; I told you the other day that I was not past the menstrual periods. I am afraid I am, and have been for some time; but I could not but hope that it would return, for I cannot bear the thought that I can never, if I marry, have children." Oh! I thought, could she but change with some of the unnatural, reluctant mothers what a blessing it would be.

I comforted her as best I could, with the truth, that it occurred quite frequently that women bore children even after what seemed the climacteric had passed.

Another patient was afflicted with various ailments that preceded the cessation of the monthly flow, and I said to her, "You will doubtless be much better than you have been for some years, when you are entirely through the change." The tears came into her eyes and coursed down her cheeks as she said to me, "Doctor, I can't help it. I am so sorry to see it come, because I must know then that I can never have a child of my own. You may think me silly and sentimental, but I have wanted so much a child of my own, and could not but hope that I should yet meet the man I would marry, and have a child."

I assured her that I honored her the more for her sentiment, and gloried in the warm mother love that burned in her heart, and could only wish that she were in reality a mother, rather than many I knew.

Women may not often make such a confession to men physicians, and it is possible we have not considered this additional factor in the treatment of single women at the change. I am sure we should be very

patient with the dear maiden sisters, who show, it may be, what we consider peculiar fretfulness and dissatisfaction at this time of life, and we will, when we remember that their most cherished and most womanly hope is in these days preparing its sepulchre.

I am aware that in this age of childless homes and loveless marriages, I may, by the above sentiments, have subjected myself to ridicule; but for the sake of the womanly women, who are nevertheless not few in the world, I have not, for fear of ridicule, refrained from expressing them.

To the single women I would say, only a little more reaching out after the motherless children that are all about you, only a little wider sympathy and a greater attempt to lessen the growing sentiment against the bearing and properly rearing of children; only by throwing yourself a little more into the work of reform all along these lines, will you be in large measure comforted.

Another thought often troubles our single sisters, and takes the full sweetness out of life. It is this. Because they have not found their mate, they imagine they must be very unattractive and undesirable as a companion. This may not be so at all. If it be so in a measure, remember there is no remedy

so potent as the self-abnegation of your life for others. This fits one for the highest companionship in the land, and depend upon it, should you never be blessed in shining in a home of your own, you may and will, in the homes of many another, and there teach the best lessons of living to some who need them sorely.

Real beauty does not mean perfection of form or feature, but perfection of character. Have you not many times known women who grew more beautiful as the years rolled round, because of the inner beauty that increasingly shone from the face? With this fact in mind, I believe that every woman may be beautiful if she will. We have not all yet learned how, but we may; and perhaps one of the good things of the present century will be a school for the perfection of this very art.

The fixed habits of sweetness, gentleness and strength are great beautifiers, and will transform many another life which touches those so glorified. Wealth, position and great estates, are as nothing compared with these, and will lose in the race of beautiful womanhood. The determination to cultivate these free-to-all graces, together with the loving contentment of Christian trust, will tide

you safely over what might otherwise be a stormy change.

Conserve your strength for a few years, and then you will be fitted to take up any line of work you wish, and carry it on for years. One such noble woman whom I have come to know recently, said to me when I remarked upon her young looks, though she had passed her fifty-second year, "I should not have been so well had I not followed my physician's directions. I came near a nervous breakdown, (she was a teacher) when upon consulting my physician he advised a year of perfect rest. I did not see how I could well take it but felt I must. At the end of the year I reported to him and he said, 'another year is necessary, and then I feel sure you will have many years of healthy usefulness before you.' I again followed his advice to the letter, and to-day at fifty-two, I feel as young as I did at forty, and am so well." She is still teaching in one of the Indian schools, an exacting position, with mind active and alert, and in splendid vigor.

Rest does not mean always, if ever, absolute idleness. There may be active service in quite another line from the one previously followed, and the change will prove a rest. A change of occupation may be the safest

rest, but the work must not be too exacting. Make any sacrifice to do this, and depend upon it it will be a great gain physically and financially in the end.

If you are a woman of leisure, and have a full round of social duties, deny yourself these pleasures for a year or two, or so curtail your engagements that you can carry the remainder without care or worry. But an entire change is better; a trip to Europe with a rest of months in a quiet place, or if you have an inland home and do not care to leave your country, a seashore place for recreation may be chosen.

Take this word recreation with its *real* meaning, re-creation, not as so often translated, "a round of pleasures" that tear down and wear out rather than build up.

Another thought for those who cannot get away from home for the needed rest. Learn how to rest without going away. That this can be done, and one be refreshed and recuperated has been proven many times. Learn to be a child again, and go back to your school-days, to remember the recesses and their restfulness, when by the letting go for a little, you came in again ready for another strong pull at your books.

In the middle of the forenoon, no matter

what you are doing or what is waiting to be done, count your rest paramount to all other things, and sit down by a cool window, if it be summer, or in the coziest corner if it be winter, and absolutely rest for a half hour. Read, if you will, some light thing, but do not tire yourself. No mending, no knitting or fancy work should be in your hands now, this is your own time and should be inviolate. The work will not suffer for this, and what if it should? Are you not of more value in the home than any work? On the contrary you will find yourself so freshened, that more can be accomplished and with less strain than without the recess.

Repeat this in the afternoon, with this difference, that you make the time an hour, or better two hours. Lie down and sleep for a short time if you can. If at first it seems impossible, after a few trials the eyes will close and everything be forgotten for a few minutes, when you will awake refreshed and ready for duty again.

Let me urge that you make your mind so thoroughly one with this rest time that you do not spring out of bed like a guilty child who has overslept, because you have been found napping in the daytime.

Swing your hammock under the trees and

take your rest there if you can, then you will have the added blessing of the fresh air and sunshine, and all out of doors.

I have said nothing of dress in these chapters, but should do so, for there is as great need, yes, greater than ever in your life, that you should not allow anything to interfere with the free circulation of the blood, in its outgoing current or its return to the heart. Now that the circulation is being adjusted to the new order of things and accommodating itself to a lessened line of work, the clothing should be easy so that nothing may hinder the free current, or determine it to one set of organs rather than another. No tight clothing, nothing hanging from the hips, no surplus over the abdomen and back, well clad feet, no exposed arms and shoulders, no heavy skirts—this should be the dress creed of every woman of forty-five, if she has never adopted it before.

Work in the literary clubs has been the means of furnishing just the diversion and helpfulness that many women need at the middle period of life. It does us good to rub up against other minds, and freshen up a bit. We get dull and our horizon grows very narrow unless we can do this. One must not let her club enthusiasm run away

with her good sense, however. At a luncheon, not long since, I heard a lady, of perhaps fifty years, remark, "Why I belong to seven clubs and I am so behind in my reading for them, that I don't know when I ever shall catch up. You should see the pile of magazines that I must get through with this summer." She finished with a deep drawn sigh, and I could not help thinking, "Clubbed to death."

A well preserved old lady gave the following set of rules to a friend, who asked for the secret of her youth, as the rules which had guided her through life:

Don't worry.

Don't hurry. Too swift arrives as tardy as too slow.

Simplify; *Simplify;* SIMPLIFY.

Don't overeat. Don't starve. Let your moderation be known unto all men.

Court the fresh air day and night. Oh, if you knew what was in the air.

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. A light heart lives long.

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

Work like a man; but don't be worked to death.

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. Lost hope is a fatal disease.

CHAPTER IX.

"AT SEA."

The Mother "At Sea," Drifting.—Seeming out of Sympathy with Everybody and Everything.—Changed Attitude and Relation to Others.—Marriage of Sons and Daughters.—Desolate Heart and Home.—Society Loses its Charm.—Attitude Towards Husband.—Advantage of Mothers with Large Families.—When the Daughter from Boarding-school Returns to Make Radical Changes in the Home.—Boundlessness of Motherhood.—Guarding Against Becoming Gloomy.—Looking Away from Self.—Mother's Right to Best Room.—The Mother's Emancipation on Her Birthday.—Appeal to Sons and Daughters.

"As a general thing it isn't well to cross an old trail twice. Things remind one of things, and a cold wind gets up and you feel sad."—*Kipling.*

THERE comes a time in nearly every mother's life when she finds herself at sea, with anchor drifting, with no port in view but the heavenly, and a cargo on board that she thinks of little value; and it is well at such times to stop and take one's bearings, and trim a little, or the danger is that the bark

may go ashore on some hidden reef and strand. Weigh anchor, and take time for determining your whereabouts. Decide upon your future course, or gain courage to go on in the old way with sails furled and everything trim and taut.

Few women get all they desire in this life, or few men either for that matter; the happy ones are those who make the best of the lot that is theirs, transmuting the dross into gold, the shadow into sunshine.

Do not waste time or strength, or vain regrets, should you wake to the thought, as this time of life approaches, that your interest in your surroundings has paled; that everything seems workaday and commonplace; that your husband seems lacking in sympathy, and is not nearly what he used to be in attention and care. Perhaps not, but remember you are not what you once were in many things. You too have changed, and you must make due allowance.

We should often recall the old lady in the bright story, Cape Cod Folks, who possessed three pairs of glasses, her "nigh-to's," her "mejums," and her "fur-off's." Sometimes her vision became greatly clouded as she put on one pair when the other was needed.

Do we not often make the same mistake?

Do we not sometimes, in judging our husbands put on the "fur-off's" when the "nigh-to's" are needed? At this time of life we look backward very often and revel in the memories and aspirations of youth, and before we know it we are measuring our dear ones with the focus of the wrong pair of glasses.

We have, perhaps, in our physical weakness, (for a woman with these feelings is weak somewhere), let go some things we had better have kept our hold on, and allowed ourselves to become fussy, and a trifle fretful. We may not always be as easy to comprehend as we once were, and however much we may try, things have a way of getting beyond our control.

The last daughter, perhaps, has married and settled in a home of her own. The stalwart sons that you have leaned on as they grew to manhood have found their heart-mates and left a great void in your heart. Not that you would hold them back from this happiness, you desire it for them, but your darlings are not yours quite the same as they were before, and you mourn without meaning to do so.

Your daughters with all their pretty, matronly ways, are—while they yet need and

will always seek mother's counsel—in a large measure independent, and you feel the loss of the close companionship. The house seems so empty, the rooms so large, and the days so long, while the evenings are almost intolerable. The husband, as he has done for many years, finds his book or his paper and in a way enjoys the quiet, while he never dreams of the great void in your heart and life. When you speak of it, he may say, not comprehending, "Have you not instead of losing your children, gained others, and ought not this to rejoice you?"

You can hardly understand yourself. Nothing is quite the same, and you know it will never be again. You are restless and impatient, and you cannot formulate in words the reason why. You wander about the empty house, and often find yourself in the children's rooms, where you sit and think longer than you should.

Society loses all charms for you, and you wonder what you will ever do to make life bearable again. Now is the time for you to go away all by yourself and wrestle it out. These struggles are good for body and soul, and leave us on higher vantage ground, if we meet them with courage.

Sometimes even the companionship of the

husband is a burden, and it is better to deprive yourself of his presence. He may not quite understand you, the chances are he will not, and will remind you often of the many things you have said you should do, when your little ones had grown out of your arms. More, you do not quite understand yourself, and it will be well to get away where you can think it all out alone. Do not go to friends, where you will need to talk much of the very changes that trouble you so, but go among strangers and rest.

Your husband is anxious, and it may be consults the family physician who advises all sorts of good things without discovering your malady. You know what it is, but cannot give it a name, and are not a little annoyed at yourself that you cannot rise above it at once, and enter heartily into all the pleasures and work that your free hands will now allow. You are not what you thought you should be, and you rebel that your hands are empty. You would gladly take all the old dear burdens back again, and hug them to your heart in gladness, but this you cannot do.

These experiences will likely come as you are approaching the time of life we are writing about, and if one or two of the fledge-

lings *are* left, the others are missed. Right here let me put in a strong plea for a large family. If you have a large family the going out into the homes of their own will be so gradual that the grandchildren will come in to take the places of the younger ones when their time comes to fly away. With but one or two, their going is apt to be near together, and the home is left empty. May this not be one factor, perhaps, in the greater prevalence of diseased conditions at the menopause, as compared with the days of our grandmothers and great-grandmothers? They with their large families had hearts so full that their minds were kept from dwelling on themselves, and they passed these years in the sunshine of their children and grandchildren with contented minds and undisturbed, nervous vigor.

This unrest in middle life accounts for what seems incomprehensible to many, the adoption of young children by middle-aged people. The lonely hearts and empty hands that have grown accustomed to such labor must have it to do, or life to them is not worth the living.

Not all women take the family changes so seriously as this, but as each child goes out of the home to one of its own, the new son

or daughter is taken into the large heart immediately, and plans begin to form for his or her happiness as for their own children. And yet I doubt whether a real mother ever lived whose heart did not ache with loneliness until she has become accustomed to the change, and finds the son or daughter all she desires, or so near it that she delights in them.

Sometimes the unrest begins when the bright daughters return from school, with their new up-to-date ideas about the home and its surroundings; and in their pretty assumption of authority attempt the changes, some of them very radical, that they feel must be made before the home is quite what it should be. It is a trying time to mothers and daughters alike, and only wise guidance upon the part of the mother will adjust matters and make smooth the way for clear sailing in the days to come. Many old treasures that have memories which make their value precious to the mother are declared by the daughter as entirely out of date to be relegated to the attic. The familiar and cozy rooms, every one of which has the memory of your grown up children woven in and around them, are, if you allow it, so changed that you do not feel at home in them. If a new home is entered the furnishings are not

quite what accord with your older-fashioned notions, and a sort of strangeness and out-of-place feeling grows in your heart before you are aware what it is that makes you a little less happy than you used formerly to be. The chances are that you are, or seem to be perfectly willing that the daughters should make the selections, and you interpose little by way of advice or choice in the matter, while they understand nothing of what all this is costing you.

Oh, how guarded and wise the mothers need to be in order that not a whit of unfamiliarity, or estrangement be permitted to grow up between her and her daughters at this time. A little giving way here and there, but not resigning the reins altogether, is the wise course. Keep as nearly abreast of the times as you desire the home to be, and then the wise, careful, loving talk with the dear girls, will settle matters amicably, and all will be happy.

A certain amount of the pretty caretaking that the daughters assume is very gratifying, but the authority should not all be grasped after, nor resigned.

O mothers, what an education we need to keep life from getting all tangled up for us and those dear to us! Talk of the profession

of motherhood, as if it were a small thing; why, nothing on earth is big enough, or long enough, or deep enough to measure it, or give it bounds, for it has none this side of eternity. I have great sympathy with Mrs. Whitney's sentiment, "I wish women would be content with their mainspring work, and not want to go out and point the time on the dial."

We will need to fight at such times as we have been writing about, lest we become gloomy and despondent and we get out of tune with all our surroundings. We may fall into a way of pitying ourselves that is almost always disastrous, at least to our happiness.

Some one has said: "In the real tempests that come to us all, when every wave and every billow seems to have gone over us, and we sink breathless and forlorn, then surely self-pity, however warranted by the trial, is slow suicide. When a man out in the midst of the world's buffeting begins to stop and feel of himself to see if he is bruised or lamed by the last hard knock, then he begins to grow old. Better to leave some wounds undressed by the soft consolations of a weak pietism, better to hobble along without a crutch, after some midnight wrestle at Peniel,

than to falter at the wayside and fall out of the race. There is time to stop and help a fallen comrade, time to drop a tear of sympathy for the tried and to cheer the tempted; but not a minute in all our hurried march can be spared for complaining about the leaky tents that let the rain in upon us, or the rations that fail to please our dainty appetites, or the muddy roads that spoil our dress uniforms. Leave that to the camp followers and the old folks at home. We who are strong should bear the infirmities of the weak—and learn to keep silence."

What about the surroundings of your room? Have you, as many mothers have done, taken the least desirable room in the whole house, and made it do? It never will do. If you have done this correct the mistake as soon as possible, and take the sunniest, cheeriest, sightliest, largest room in the whole house, and fit it up just as you want it, with all the things that hold precious memories, and enjoy it to your heart's content. The habit that has so long obtained in the large number of homes of reserving the best and brightest room in the house for the occasional guest, or the rare holiday times, is a pernicious one and is beginning to be superseded by a wiser method. Let the mother of the home have

the choicest that is to be had, and there will be fewer broken down physical wrecks than there are now, and one of the great curative agents for healthfulness and happiness at the middle period of a woman's life will have been utilized.

A little story in a young people's paper—and it was a wise place for it to appear to teach the lesson intended—interested me greatly a few days ago. A mother, a farmer's wife, on the day before her fiftieth birthday, was busy from morning till night, with the churning, butter-making, cooking and numberless other duties that fall to the lot of a farmer's wife. The children had all gone to the County Fair. A young farm hand came in at the close of the day, and said, "I will not be here to-morrow, Mrs. Brown, for it is my mother's birthday, and we always have something special on those days, and I can't miss it."

He went out, but his words remained and set the dear woman to thinking. "Why to-morrow is my birthday too, and what special thing is planned for me, I wonder. Nothing but the same old work that is fast wearing me out; and I am to blame that I have allowed it. I should have taught my children more reverence and respect for their mother. I

shall begin at once. To-morrow shall be my emancipation day."

It took a deal of thought and determination to bring herself to the point of carrying out her plans, but she did it. On the morrow she rose as usual, prepared and served the breakfast, and then leaving the two grown daughters in the kitchen, slipped out without a word. After a bit they missed her, but supposing her to be within call, did not mind. Finally, "Where do you suppose mother is?" was the wondering query. "I have looked for her at the barn, and in the garden, and in the milk house and chicken yard, and cannot find her." "I have been looking too," said the other daughter, "and I even uncovered the old well to see if she could possibly have fallen into that, for it is so strange for mother to be out of sight, when there is work to be done." Frightened at her long absence, they were about to call their father from the field, to help in the search, when one of the daughters suggested looking all over the house before they alarmed the father. They found her resting, with her second best dress on, in the sitting-room as composedly as if it were an every-day matter, reading the latest farm journal.

"Why mother, how you startled us," said

the girls together, "are you sick, or are you expecting company, or are you going somewhere?" "No; not one of these things, girls. To-day is my birthday, and I am going to enjoy it as well as I can while thinking that none of you thought of it for me. And girls, I am not going to work longer as I have done. Some one else must do the hard work now and I am going to rest. I have had my day at it, and now I am done." And her lips closed with a determination that the daughters knew meant a final decision.

The girls looked at her in open-eyed amazement, which changed into a shame-faced pity and sympathy as they began to comprehend what their mother had been and borne all silently, and until now uncomplainingly.

"You are right, mother," said the older one, "and I am glad you have 'struck.' Only stick to it and we will help you out."

She sat there all the forenoon, and when dinner was ready, and the men in from the fields, the daughter came in and said, "Come out to dinner, mother, I have made it all right with the men folks, and you are to have your way now from this time on."

A pitiful history is wrapped up in this simple story, but one that has its counterpart

in many homes, not all of them farm homes, by any means. Forgetful of mother, because she has always uncomplainingly borne the burdens, the other members of the family slip along, until they are startled by her breaking down utterly in health, or her going away never to return.

Children are thoughtless, and the patient mother has few plans made for her that she may have breathing spells and share some of the good times, and she ages prematurely and loses zest for everything in her worn-out middle days.

Daughters! Sons! Look well after the dear mother. You can never in all the world find another like her. And her heart gets so hungry for your painstaking care for her, and the loving watchfulness that keeps her heart glad and the wrinkles from her dear face.

CHAPTER X.

SELF-INDUCED DISEASES.

Great Majority of Women Never Know When They Pass the Climacteric.—Origin of Opinion to the Contrary.—Effects of Publicity and Patent Medicine Advertisements.—Diseases Induced by Dancing in Early Life.—Alcoholism.—Drug Fiends.—Testimony of Dr. Paulson.—Results of Preventives and Abortions.—Lustful Indulgence.—Disregard of Health.

I HAVE already repeatedly said that the large majority of women come to the age in which the menopause appears with few if any symptoms that give trouble. I will make the statement broader than this. Of the large family of womankind the very great majority suffer no inconvenience whatever, and were it not for the cessation of the flow they would be unconscious of having passed through a physical crisis.

It is rather a travesty on physicians to read from the pen of one of the profession this statement, that "women remote from doctors seldom feel the need of calling on them for

advice or treatment at this time of life." No doubt this is true; but it does not necessarily mean that those who are within reach of physicians have greater need of the doctor's services. It does however mean that in cities and near-by large or small villages, where one sees and hears much about the sick and afflicted, and where all the serious and semi-serious cases are talked over and reported and enlarged upon, until the final report of the case bears little resemblance to the original condition—in these places the nervous and susceptible are, by current report and opinion, educated to believe that they must consider themselves sick at this time of life, and so enter upon the probable years of change with more or less serious apprehensions of danger.

The patent medicine advertiser and vender has also much to do with encouraging this belief, and, taking all together, women need to be strong of mind to withstand the tide that is pushing them towards invalidism at the time of the change of life.

Just as absurd is the notion that obtains that women are in great danger at the time of childbirth. Not one in a hundred but passes this ordeal safely, and statistics will bear me out, that the proportion is not larger than this of serious cases at the menopause.

Of the cases which in another chapter we have denominated "serious" and "severe," many of the women through ignorance of their physical natures and of the penalty which must be paid for neglecting or tampering with them, were they arraigned before a tribunal where all the testimony must be given, would be found to have incurred the consequences themselves.

First, women who as young girls have been negligent of care at the menstrual period; who have danced, or exercised excessively in other ways without regard to this time, though they may or may not, as a consequence, have suffered at the periods thereafter, yet at the menopause they will be quite likely to pay the debt of abused nature, by sufferings which bear at least some proportion to their negligence. Girls have been allowed to make very great change in their dress in winter time, even removing flannels for low necked gauze underwear, in order that they might dress according to the prevailing style for evening parties, and what wonder that invalidism, when so coveted, is found? Though through the vigor of their constitution, they may seem to bear up for many years, yet physical vigor is sapped, and at the crisis, when a reserve force is needed, they find

themselves without it, and go down with the current to days of suffering, if not to death itself.

Women who bear up under the strain of exacting social life, by the use of stimulants, either in the form of drugs or alcoholics, are inevitably preparing the way for a stormy menopause. A social function, "which she would not miss for the world," is coming, and while she acknowledges that she is in no condition to go, yet she braces herself by the use of some one of the countless preparations that are before the public, for just such purposes as these, and goes on the borrowed capital from to-morrow's strength, which the use of the stimulant induces. Is it little wonder that society women are so many of them worn out invalids before they are forty, and ill prepared to bear the strain of the years of change? Their nerves have lost their tone, and their orders are no longer wise but disturbed and confusing, and the entire being suffers.

I wonder if the large number of women have any conception of the inroads the "Drug fiend" has made in our land to-day. I quote from an article by David Paulson, M. D., of Chicago. "The sight of a drunkard, reeling and staggering in the streets, has

become almost so common, that in the hearts of many it neither excites curiosity, nor pity.

"If the already vast army of drug fiends should continue to increase with the rapidity with which it has increased during the last few years, it will be only a question of time, when the morphine, opium and cocaine devotees will outnumber by far the present number of drunkards.

"There is no one, except those who have taken the pains to study this subject carefully, who has any idea of the appalling extent to which these drugs are already being used. It has been estimated that in one of our largest American cities, there are sixty thousand abject slaves of the morphine habit. The very fact that each issue of some of our popular magazines contains nearly a dozen advertisements of various remedies or institutions purporting to cure drug habits, is alone a strong indication that there are plenty of victims to patronize the same. Such a condition cannot exist without certain definite causes.

"As the first cause of this alarming tendency, may be mentioned the high tension under which modern society is existing, and the failure of individuals to properly support such a pressure, by using the simple, natural

and nutritious dietary of our forefathers. Second, the patent medicine firms, owing largely to persistent and extravagant advertising, and to a lurking superstitious reverence for drugs, put up under mysterious names, succeed in selling annually eighty million dollars' worth of these substances to the American public. It is only fair to say that fortunately many of these are practically inert and harmless, but the patent medicine man is beginning to realize that the average invalid demands something more substantial than mind cure, and there is no drug that will so effectually smother the immediate cries of an outraged nerve as opium; and it assists the enterprising manufacturers of these nostrums to secure reliable and convincing testimonials as to the remarkable efficacy of the particular drug under question to furnish immediate relief from pain.

"There are undoubtedly a large class of individuals who have inherited such a neurotic temperament that they acquire this habit with a readiness that is certainly surprising, and yet these are identically the class of individuals in whom a slight cold, an attack of the 'grippe,' or even some ordinary indiscretion in diet, or some unusual exposure will develop speedily what

seems to be an unbearable pain and other nervous symptoms, which the delusive influence of morphine can apparently sprite away in a very satisfactory manner.

"At the same time, the patient little realizes that each dose of this drug leaves the nervous system a little more sensitive and susceptible to pain, and thus he paves for himself the way to a living death, a slavery which only those who have experienced can properly describe."

I have made this long quotation with the hope that it will startle some who are taking any form of a stimulant or a nerve quieter, into a knowledge of the dangerous ground upon which they are trespassing.

It has been stated upon the most reliable authority that thousands in our land are in the habit of taking quinine and other strong and quick stimulants daily to whip up the tired nerves and bodies to the needed exertion to carry them through what they consider their daily and evening duties. What can the result be but physical bankruptcy for the individual, and disinheritance for the coming generation?

Another cause. The "slaughter of the innocents," which to-day has reached such huge proportions all over our land, in the

prevention of conception or the production of abortion when conception has taken place, is another large factor which contributes to the discomfort and disease of the women who lend their hand and heart to this soul-destroying business. When will this terrible evil be stayed, and women again take back the hearts of motherhood, and bend their best endeavors towards the home and the proper rearing of children?

Women who have lent their souls to this heartless work, will, if they persist, go to swell the number of those who suffer not only discomfort, but disease and lifelong suffering at the time and after the menopause. Nature has become so outraged that she can never again adjust the proper working of the physical system. The sexual nature has become transformed from its legitimate purpose to lustful indulgence, and the whole being cries out in protest. With the passing of motherhood, and the finer instincts that foster it, women are drifting away from their moral and spiritual moorings, and their physical natures are suffering in common with these higher attributes. So long as women barter the highest and noblest sentiments within them for the husks of a depraved moral instinct, so long will the

number of women who suffer at the menopause be multiplied. Nature is thwarted and she rebels at the insult offered her.

Women who are subjected to the abnormal demands sexually of an inhuman or thoughtless husband, especially when against these demands every fibre of her being throbs in protest, are being prepared for trouble at the time of the change. Kind heaven may favor them by not always demanding from them, the guiltless ones, the payment of the penalty, but usually they needs must suffer.

Finally, the woman who is careless of her health and who suffers many ailments throughout her life, may expect to have less ability at the crisis to throw off disease and indisposition, since her whole life is one of undertone and weakened vitality.

CHAPTER XI.

WHAT THE HUSBAND NEEDS TO KNOW AND REMEMBER.

Different Kinds of Husbands.—Woman's Work not Always Appreciated. — Woman's Worth. — The Time for Tender Care of Her.—The Wedding Trip Postponed until the Climacteric.—The Wife of More Moment than Stocks and Business.—Slights and Inattentions Keenly Felt by Her.—Need of Patience.—Physical Forces Overdrawn. —Difficult to Please.—A Word of Private Counsel. —The Intimate Marital Relation.—Letting the Intellectual and Spiritual Dominate.—Awakening Repugnance.—Growing Apart.—Value of Little Attentions.—Save Her from Your Worries.

"A house is built of bricks and stones, of sills, and posts and piers,
But a home is built of loving deeds that stand a thousand years.
A house though but an humble cot, within its walls may hold
A home of priceless beauty, rich in love's eternal gold.
The men of earth build houses—halls and chambers—roofs and domes —
But the women of the earth—God knows—the women build the homes."

—*Nixon Waterman.*

I AM aware that the title of this book is "What a Woman of Forty-five Ought to Know," and for this reason I should have made the caption of the present chapter, "What a woman ought to know that her husband should know and remember."

Should I seem to forget myself at any time in the chapter, and to address the husband, I trust I shall be forgiven, and will right here add the apology of the penitent boy, "If I have done anything I am sorry for I am willing to be forgiven."

Not all men know how to fill their place in the home and do their share of the home-making. Some few are not unlike the ancient taskmasters of Israel, in expecting the workers to make their tale of bricks without straw; while on the other hand, there are those who furnish with a lavish hand all that is necessary, and yet the home is not what it should be.

Few men—I think I speak advisedly—few men comprehend what a woman's work really is. It is so made up of the infinitesimally little things that make for comfort, and yet are not by the casual observer counted in the inventory of her duties, that men cannot take it all in without serving an apprenticeship with the wife or mother.

When everything is done like clock work by a skilled hand, when all the machinery of the home moves along without friction, and every appointment is on time, woman's work appears so easy that we can forgive the man who doesn't know practically about it, for his judgment of its ease. To properly care for a home, and make it the place of comfort and rest it may be, requires the ability of a general, and if done without fuss and flurry, the ability is all the more marked.

It is true that the woman, in large measure makes the home, and she is never in a nobler work than when so ruling and instructing that it is the fairest place on earth to all the home flock.

Such mothers have a price above rubies, and to make her lot a happy one, should be the care of all the members of the home. As she approaches the time of which we are writing, you need not be surprised to find her not quite what she has always been, and you may be called on often to humor some little whim or vagary that you have never noticed in her before.

Things that have formerly pleased her, fail to do so now, and while she has ever been the most contented of women, she now desires change and diversion often. Tears

come to the surface very easily. Feelings are hurt without apparent cause. Apprehensions are indulged in without reason. She may brood and mourn over trifles, and make all her days miserable with despondency. Her reason even may become unsettled, and she may turn from you, her dearest friend, with distrust and perhaps what almost seems hatred. All these phases of mental and physical aberration may be manifested at this time, and they have been and still are attributed to the climacteric. The change, we believe, is but one of the many factors which have contributed to make woman at this time, physically and mentally, what she has not been before. What has been left out of her life that should have been put in, and what has been put in that should have been left out, have influenced far more potently her condition, than has the climacteric change.

When you started in life together you were all in all to each other, and in the years between as cares have come in to fill your time, there has been less of communion than formerly, but the children have in a measure filled the lack; but now that they are coming to have independent thoughts and purposes, the old loss is felt, and the unrest begins.

I have sometimes thought that if there could be but one wedding journey, it could be profitably postponed until this time of life. A trip off alone with all the home cares left behind, when the husband can again give her his undivided attention, and has time to think of all that will give her pleasure, will do more to recuperate and make young again than all the riches of Golconda.

In the rush, and hurry, and push of life, it is little wonder that men become forgetful that their wives who are worth more to them than bonds and bank-stock, are not getting the share of thoughtful care and tenderness that is their due. In the hurry, the little amenities of life are so often forgotten. The concert, or entertainment that would freshen her wonderfully, the drive in the country, the short railroad journey that breaks the monotony and sameness of the home life, the bouquet of flowers, when not expected, are small things, but oh what a world of comfort and restfulness they bring.

Husband, if in your business worry and fret, you have allowed yourself to become careless of these little attentions, that mean more to the wife than you can imagine, begin at once to practice them again, and be as careful that you please as you were in the

days gone by, when no pains were too great to take that you might add to her happiness.

Surely after all these years of care and toil and joy and, it may be, sorrow together, she cannot be less to you than she was in the days before you claimed her yours. The trifling compliment, carefulness in sparing her burdens that you can at least help her bear, the lift over hard places, and praise for her ability, will all go far towards sweetening her life, and making her tasks easier.

Perhaps in these nervous days, when many women are not really accountable for themselves, the contradictory ways, the restlessness, and it may be that with the difficultness to please your wife, you will feel like becoming a trifle out of patience, unless you are a saint, which most men as well as most women are not, but let me tell you that it will not pay. In the end it will cost you more in time and strength and comfort, should you forget yourself and let go your patience, than to excuse her vagaries and pay no attention to them, save to offer a palliative. Try to put yourself in her place for a day, and I am sure however well you succeed you will wonder how she has nerve and patience to withstand all the monotony, the multitudinous trifles,

which go towards making her work perfection, which is no trifle.

You, as a business man, know what results when you draw too heavily on your capital. Your business suffers and you find it difficult work to get matters in trim again, and clear sailing ahead. Your wife may have been doing this very thing physically, and now she is feeling the effect of the overdraft, and in her nervous confusion to get the same amount of work done that the full capital of physical strength would have allowed, she is fast becoming bankrupt. Pity her and advise her from your strong business experience, and restrain her lest she go so far that she will find it difficult to retrieve herself at all.

"There is no need of it," say you? No. But she did much of it for you, and she will do more to the end of time if you will allow it. She may in her nervousness and weariness often seem inconsistent, seeking for and urging the impossible, but if so, have patience.

There is a little poem of Kipling's that I want to quote for you here, for the experience of it will sometime, perhaps, come to you, and you may be tempted to be less indulgent than the man of the poem.

"Roses red and roses white,
Plucked I for my love's delight.
She would none of all my posies,
Bade me gather her blue roses.

Half the world I wandered through
Seeking where such flowers grew.
Half the world unto my quest,
Answered with but laugh and jest.

It may be, beyond the grave,
She will find what she would have.
Oh, 'twas but an idle quest
Roses white and red are best."

Is there this fussiness and hardness to please? Yes, even seeking importunately for impossibilities sometimes, in the dear wife. Don't say you are not equal to it, for you are; and you, if you set yourself as resolutely about pleasing her as you once did, can make her see that the blue roses which she so wants, are red or white after all.

If you bring them to her with real lover-like tenderness, they will be transformed in the giving, and she will wonder how she could ever have found anything that suited her quite as well. The trouble with Kipling's poem is, the man wandered alone, in his quest. Had he taken his love with him, the chances are, a very small part of the world need have been wandered over, before she

would have found the satisfying beauty in roses red and white.

And now just a little word to the husbands alone. A word which your wife will not often say to you, but which did she oftener say, it would be better for you and for her by a long, long way. You have come to a time of life, when some things that have seemed a necessity to you, and which you have thought contributed much to your pleasure, should in very large measure, if not entirely, be things of the past.

They are among the things that St. Paul bundles, I think, in the saying, "Forgetting the things which are behind, I press towards the mark of the high calling in God." If my thought has been true, you have but just arrived at the stature of your full all-around manhood, and with your dear wife are just ready for the grandest work of your life.

Nothing should now stand in the way, nothing should be allowed to weaken it. No loss of physical power or strength should take away from that which should now be the dominant force in your life, the force of the mental and spiritual natures. The physical has had its day, and we trust, the object for which it was given you has been subserved; then put it away, and rise to other things.

More than this, while it is a physical loss to you, it is a positive harm to your wife. All the physical passion has died, or is dying a natural death in her, in the right order of things, and it is more than sacrilege to demand from her, what she cannot and should not give. For your own sake as well as hers, be the protector to your wife in these things. Prove her your right to be called the stronger. If you are not in this the stronger, then be willing to be directed by her, since she is the stronger.

Know that by every indulgence you are wasting your energy more prodigally, than by any other physical avenue, and that it reacts upon your better self surely and wastefully. More than this you do violence to your higher nature, and take away from your own self-respect, especially if such indulgence be at the expense of your wife's comfort, desire or well-being.

I cannot forbear repeating a sentiment which I have given expression to in my previous book to young wives.

"In the aggressive part of the human family,—aggressive in these relations,—there is great danger of allowing the lower nature to dominate the higher. Passion, when master, overrides all other considerations,

and the selfishness, which is so dangerous a part of human nature, sees but one thing—the accomplishment of desire. No thought of the possible results hinders him, and while nothing is hazarded on his part, everything on hers, even this for the moment is forgotten; and afterwards he may well wonder how his better self was so lost to the tender sympathetic love and consideration in which he should always hold her.

"Be guarded, O husband! It is woman's nature to forgive, and when she loves, this impetuosity of passion uncontrolled, can be many times forgiven. Aye, even when too frequent maternity is thrust upon her; but there comes a time when love and forgiveness have reached their limit, and love struggles vainly to rise above disgust and loathing, but it can never again attain to anything but tolerance."

You would hardly care to believe that your wife must, to her own self, be making excuse for you, and trying to prevent the growing of repugnance towards you in this one thing. Be rather her ideal in strength and self-control, and never enter the door of the chamber of self-indulgence, save when love and mutual consent sanctions it, and then 'twere better and stronger to say "No:

I can rise above this and be obedient to my higher self, and I will."

Do not blame your wife for this. There is a natural repugnance towards these things at this time of life, and she cannot help it if she will; though often at the risk of the sacrifice of the noblest in her, she will yield to the unnatural request, if for no better reason than some wives acknowledge, that she may be sure her husband does not break the clause in the marriage vow, which promises to forsake all others and cleave to her alone.

I am aware that this is not flattering to mankind, and I am also well aware that it does not apply to all, nor to the larger portion.

There are many questions which refer to the intimate relation between husband and wife during the period of the climacteric which ought to be considered by every husband, and which Dr. Stall has carefully studied and presented in his book entitled, "What a Man of Forty-five Ought to Know," and to which we desire not only to call the attention of wives, but to recommend for a place in every home where the physical well-being of the wife is so largely dependent upon the intelligence and mental attitude of the

husband during the period of the climacteric in both husband and wife.

Let your love show itself unselfishly. Think of her and her best good, first, last, and always, and cherish her so tenderly in these trying years, that she may bless you through all eternity for your strong, pure nature, and your stronger expression of it in your care for her in these trying transition days. Coleridge says, "The happiness of life is made up of minute fractions; the little, soon-forgotten charities of a kiss or a smile, a kind look, a heartfelt compliment; and the countless infinitesimals of pleasurable thought and genial feeling."

Knowing that this is true, have you any idea how much your wife misses the little half hours that you used to give her in the days that are gone, when you could sit down together and review the separate days, and talk and plan for the days to come? Your cares have grown, I know, in the onward sweep of the years, but no care of all those that oppress you has half the value or significance that the care of the wife and her comfort has.

Set apart some time of the day when you both will put religiously aside all else and give the time to each other. The children's

hour should be no less inviolable than this sacred time, when the confidences will be exchanged, the advice asked, the united judgment brought to bear upon some knotty problem and the wise result reached. The other day I found this illustration of my thought, "He always came to sit in her dressing-room, at the hair-dressing time; and it was at this quiet time that they gave each other, out of the day they had lived in their partly separate ways and duties, that which made it for each like a day lived twice, so that the years of their life counted up double."

Do the little things give the small attentions that really do not need to be done, except that you both like to do them. This is very much like the presents at Christmas and birthdays. Useful, practical things are nice, but the pretty trifles that brighten and beautify, and that so far as use goes are not good for much, are those that warm the heart most and give most pleasure.

Don't bring the shop home with you, save as you want the counsel and help of your other self. Let the worries which will do no good to repeat be kept from her, just as she keeps from you many things in the home routine which might cause you annoyance. Find an interest in what interests her, and let

her know it. It can be all summed up in these few words, grow together, rather than grow apart.

With this carefulness and painstaking you will be surprised to know how very much you will be able to cheer and comfort the wife, and the worry and heartsick loneliness that are so apt to come when these sweet amenities are forgotten, will "Fold their tents like the Arabs, and silently steal away."

"But," you say, "my wife is not interested in the things that interest me." Then she and you both are to blame. You have been walking apart instead of together these years. Begin again, and straighten out the old lines that are wrong, and all yet will be well. It is a complicated thing, this life of ours, and we so easily get off the best paths that lead to surest happiness. Not separate, but united interests, not separate but united lives in every sense, is the only working creed of happy married people.

It is quite necessary that the husband should understand the physical condition of his wife, in order that he can be the help to her that he should. Then, not ignorant inactivity but wise watchfulness will be his attitude, and the future will leave him little to regret.

"You placed this flower in her hand you say,
This pure, pale rose in her hand of clay?
Methinks could she lift her sealed eyes
They would meet your own with a grieved surprise.

* * * * * *

When did you give her a flower before?
Ah well: what matter when all is o'er?

* * * * * *

And I pray you think when some fair face,
Shines like a star from her wonted place,
That love will starve, if it is not fed;
That true hearts pray for their daily bread."

CHAPTER XII.

THE WIFE'S DUTY TO HER HUSBAND.

The Wife Needs also to Understand Her Husband.—He also Passing Through a Time of Physical and Mental Stress.—Should Help Him also to Bear His Burdens.—Making Home Attractive.—Well-Cooked Food.—Effects of Different Kinds of Food.—Should Seek to Hold Husband's Affections.—Unselfishness.—Develop the Highest and Noblest in the Home Life.

"Certainly they gave abundant evidence of an ideal union, in the absolute joy they could not refrain from showing each other. Their happiness was not a special favor granted them by the marital deities, neither was it, as some short-sighted people believed, a result of the pleasant facts that they were in good health, had few cares, were each good looking, and, to crown all, were richly endowed with this world's goods.

"Minus certain other facts of their life, happiness could not have been theirs despite these goodly conditions. They loved each other and said so OFTEN to each other. They trusted each other with an active trust, that absolutely refused to see anything but loving intent in the commonplace events of commonplace days. 'We always take it for granted

that we meant to be and to do our very nicest to each other,' said the wife to a friend. 'Indeed we not only take it for granted, but we insist upon it, and then, if by any chance one does misunderstand or hurt the other, we never let the thing lie between us, but ask forgiveness at once, and then talk it all out. We have yet to find any real, solid foundation to the little bits of tiffs we have had. Oh, yes; they do come. We are still wingless you know!'

"This fair-minded frankness, then, was one great factor of their happiness."

As the husband needs to know his wife to understand her, and show patient tenderness towards her at all times, for the same reason should the wife study to know the husband, and so be able to meet him on middle ground in the adjustment of the home life and of a mutual understanding.

She must remember that he too has come to a time of life when he has not quite the mental and physical poise that he once had, and that patience is as much a cardinal virtue in the wife towards her husband, at this time, as in the husband towards the wife.

Remember that the business strain is not slight, which each day must be borne; and do not wonder, should he sometimes come home to be soothed and comforted, and not alone to give comfort.

Happy the wife of whom the husband can

say as did De Tocqueville of his wife, "You cannot imagine what she is in great trials. Usually so gentle, she then becomes strong and energetic. She watches me without my knowing it. She softens, calms and strengthens me in difficulties which distract me but leave her serene."

Is it not possible, dear wife, if there is lack of knowledge and sympathy in your united lives, that you may be at least partly to blame? Have you been willing always to listen quietly and interestedly to all the plans and business perplexities, and lend a helping hand? Is it not possible that the Club has attractions for him sometimes because you have not exerted yourself sufficiently to make the home as attractive as you might have done?

Has your care and wisdom in the cooking and serving of the meals always contributed to health and sweetness of temper and the highest mental and physical good? Remember that what a man eats determines not only his health, but his mental and moral capacity in large measure; and that you may serve him meals that will cultivate and nourish the animal passions, or, in great measure, tone them down and make them subservient to the higher and nobler instincts.

A dietary of animal food in large quantities and frequently served; of spices, condiments, rich pastry, and preserves; of alcoholics, strong tea and coffee, white bread, eggs, oysters and fish in excess, all have an irritant effect upon the nervous system, and especially upon the sexual nature. This cultivated out of its equilibrium in the physical economy, and indulgence beyond reason, results in general weakness of the nervous system, and through the sympathetic nerve centres, a lack of vital power throughout the entire muscular department of the body is the result. Since the small brain in which amativeness is located "is also the co-ordinating, or harmonizing power of the muscular system, this explains why sexual excesses are so often followed by weakness of the joints—especially the joints of the knees—a softening of the muscles, a want of strength, and a motion of an unsteady and dragging nature, so different from the springing, strong, elastic carriage of continent individuals."

Such excesses also have a decided effect upon the brain. The memory is weakened and impaired, vision is disordered, hearing impaired, neuralgia invited; and in woman we have falling of the womb, barrenness, abortion, cancer of the womb and breast;

fickleness of temper in both man and woman, irresolution, and premature old age.

Knowing the fearful results which follow excesses in this line, the woman may be able to aid greatly in the right adjustment of the marital relations, and so foster strength in both, and by gentle, loving, intelligent precepts lead to nobler things.

Let me quote again from "What a Young Wife Ought to Know."

"When this sad state of things—sexual excess and its consequences—has resulted in what should have been a happy married life, the wife is not always guiltless. While the husband is the aggressive one, yet she may by many little carelessnesses, and thoughtless acts, invite attentions which she afterwards repels. The womanly modesty which characterized her girlhood, should always be preserved and observed; and this innate dignity, this strongly asserted individuality, will tide them gloriously over many hard places."

So far as consistent with the health, happiness and highest well-being of both, the wife should yield her wishes unselfishly; but this should not be for his pleasure alone, at the expense of his highest good, unless this yielding will result in the lesser of two evils.

There are long centuries of unbridled pas-

sion to overcome before a right state of things is fully instituted.

So administering in the home that the highest and best is ever sought and nurtured, the wife will come to the change of life better prepared, and with larger influence over her husband, and helpfulness in these years that are in some measure a trial to him personally, from the physical changes which he is undergoing.

The nervous unrest and fretfulness will be greatly diminished, when she considers that to hold her husband's affections and respect even after these years of life together, she must be the strongest and truest woman her nature is capable of.

Study and work incessantly for the highest and noblest in the home life, be patient and loving in trials, and the sometimes unpleasantnesses and mistakes, and the change of life will only prove to you a change to higher and better things.

James Buckham well says: "There are two kinds of folded hands—those that lie upon empty laps and those that lie upon finished work."

CHAPTER XIII.

AUTO-SUGGESTION.

The Power of Suggestions by Others.—Meaning of Auto-Suggestion.—Influence of Mind Over Body.—The Stimulus of Fear, Love, etc.—The Mind as a Curative Agent.—Numerous Illustrations.—Power of Mental Mood Specially Needed During Climacteric.—How to Rise Out of Depression.—"Keeping the Soul on Top."—Pre-eminence of Better Self.—The Magnifying of Little Things.—Mental Philosophy and Physical Betterment.

PHYSICIANS are coming more and more to realize what a power resides in proper "suggestion," or mind influence. Many diseases are no doubt cured by the influence of the physician exerted consciously or unconsciously over the patient, and independently of the curative effect of the medicine administered. On the other hand many of the ailments from which the human family suffer may without doubt be traced to the influence of the disordered mind of the sufferer over the body, or physical nature. This influence exerted by one's self, that is, by the mind over the

body, is called "auto-suggestion." This is usually exerted unconsciously, but it may be made a conscious power, and so aid materially in controlling our bodily ills or physical well-being.

To quote the definition of Dr. H. L. Parkyn, one of the highest recent authorities on the subject,—"Auto-suggestion, or self-suggestion, is that which arises within one's own mind from some thought or bodily sensation, either real or imaginary." And he adds, "One's whole education is a great aggregation of auto-suggestions, and since we act only in accordance with what is in our minds, it behooves us to see that our auto-suggestions are of the right nature." Further he says, "Through the mind the function of every organ in the body may be assisted or retarded, and it is through unconscious action of the mind upon the body that so many diseases are produced and so many cured."

The above teaching is not Christian science, but belongs wholly to natural science. It is simply defining a faculty inherent in every mind and which is exerted consciously or unconsciously by the entire human family. We write this chapter to call the attention of all our readers to the fact that they can, if

they desire, exert a wonderful influence for good over themselves, in bringing more perfectly under the control of the mind, the various functions of the body.

We all know what marvelous things individuals are capable of doing under the stimulus of strong excitement, as fear, love, intense desire to accomplish an end, danger, rivalry, and kindred incentives. We may also recall the depressing effect of grief, disappointed affection, worry, nervousness, etc., which, unless the mind can be diverted, may even result in death. These all are impressions or suggestions made upon the mind through the senses, and which, acting upon the mind, exert a powerful influence upon the bodily functions.

When we allow the mind to become unduly influenced by physical ill feelings, real or imaginary, and dwell upon them for any length of time, what might be simply a transient state and soon overcome, becomes a chronic condition, and masters the stronger self.

Often we yield unconsciously to these impressions without thinking of the gravity of the results. When we come to know that by persistently turning our mind from the things that so distract and influence for ill

we may lift ourselves out from despondency and disease, we are in the possession of one of the strongest curative agents outside of the grace of God. And, indeed, it is yoked up very closely with the grace and power of God; for God enjoins this upon us in the wonderful text, "Work out your own salvation with fear and trembling, for it is God which worketh in you." He works *within* us that we may have power to work *out* that which is for the good of our souls and bodies.

To illustrate let us cite a few instances where suggestion has influenced powerfully. My little son recently became greatly frightened and chagrined just before being called to a dinner which was fully to his liking, but through the fright his appetite was entirely gone, and only after repeated efforts were we able to divert his mind sufficiently to enable him to eat even a little, instead of a hearty dinner.

Four students, knowing that a vegetable vender was in the habit of coming into town with his wares at a certain hour in the morning, and over a certain road, wishing to test this power of suggestion, agreed to meet him, as if by chance, at fixed points in the way, and by their repeated statements that he was

not looking well, see if they could influence him into believing it.

The first met him with a hearty good-morning, followed by the statement, "You are not looking as well as usual this morning, my friend." "I was never feeling better, I can assure you," answered the farmer.

Further on he was met by the second student who repeated the suggestion of sickness in different words, to be met by a less positive denial from the man. The third and fourth student each with a stronger and more positive assertion that he was looking ill, so influenced his mind that on arriving in town he was really sick. These suggestions so often repeated, and in turn repeated to himself conquered his real judgment, and he yielded to it perforce.

Every physician can recall instances of patients who yielded to a disease prevalent in the family, through fear and the feeling that they need not try to overcome it since it was in the family. And they can also recall other instances where an inherited disease was overcome, through sheer force of will and a determination to live in spite of the inheritance. Actuate a person by a mighty motive and he will accomplish well-nigh impossible things.

Daniel Webster, under the mighty spur of a great legal contest could sit on the side of the bed partly prepared for rest, and overtaken by the rush of thought for his great argument, entirely forget the fatigue—in fact not feel it—for the entire night and the following day, so completely did the mind master the body.

A mother with a sick child, who needs her care, will compel the body by her overmastering love to endure days and weeks of untiring attention to the loved one, and yet not yield to what at any other time and under any other conditions would result in death.

What carried Eliza, of Uncle Tom's Cabin, across the Ohio river, swollen to a mad stream, and filled with floating ice, save the repeated cry in her heart, "I must, I must, for in no other way can I save my child." To quote a few words from the book to illustrate my point, "How the touch of those warm arms, and gentle breathings that come in her neck, seemed to add fire and spirit to her movements. It seemed to her that strength poured into her in electric streams, from every touch and movement of the sleeping, confiding child. Sublime is the dominion of the mind over the body, that, for

a time, can make flesh and nerve impregnable, and string the sinews like steel, so that the weak become so mighty."

All these illustrations but prove to us the power of the mind over the body, which, exerted intelligently and with a consecrated will to enforce it, can accomplish mighty things.

Nowhere in the realm of medicine is this power more needed than with the woman at the change of life; and nowhere will it accomplish more surprising results. With the suggestion so often made by the medical profession as well as the laity, that she must expect suffering and danger at this time of life, she has need to bring all her good sense and will power to the issue in order to tide her safely over this period, with health and strength assured. But she can do this, if she will. She should cry down the falsehood that she needs to yield to a natural change in the physical economy of woman and believe herself sick. To master the oft repeated suggestion from outside sources that you are sick or need be, bring into command all your power of auto-suggestion and override the years of transition, with increasing strength, instead of diminishing powers.

If you rise in the morning with a feeling

of languor, get out into the open air and drive it away with moderate exercise and pleasant companionship. If you are so situated that this seems impossible, think of all the pleasant things that have come into your life; in other words, count your blessings, and not only will the clouds disperse and your feelings respond with a rebound, but your physical nature will also feel the exhilaration, and each effort of the kind will do its part towards *establishing a habit* of looking on the bright side of things, and towards keeping the mind pre-eminent over the body.

A little boy on returning from Sunday-school, was asked what he had learned in his class. "Well, mamma," said the little fellow, "I have learned that it is always best to keep the soul on top. Teacher said so, and taught us a verse that means that." "What was the verse, darling?" said the wondering mother. "I can't remember it, mamma, but that's what it means, anyway." The mother thought long, and finally by dint of much questioning found it was Paul's declaration, "But I keep under my body, and bring it into subjection," and tears came to her eyes as she thought the little son had gotten the larger meaning of the text in his

homely interpretation. "Keep the soul on top."

This, dear sisters, is what I am trying to emphasize in this chapter, that we are to keep the soul dominant. Keep the best in us always most powerful, and make it the controlling spirit in our lives. If you have in a measure come under the dominion of the body, call all your strength to the rescue and once more regain the pre-eminence which your better self should have. At first you will not always succeed, but by dint of repeated effort you will gain the victory.

I have read of some one whose form of salutation was always, "What is the good word from you to-day?" How much better is this than, "How do you do," which tempts us to air our ailments if we have any.

Make it a rule never to speak of ill feelings, for by repeated telling of it, a trifling ailment can be magnified into a mountain of misery. We have all met people, and perhaps not far from home, who by repeated repetition of something with only a tiny bit of truth in it have come to believe the worst thing possible was intended, and then have been greatly chagrined when the true inwardness was known, to find "how great a matter a little fire had kindled" in their mind.

The entire enlargement of this little spark of truth into the great flame of falsehood came from the mental suggestion of surmisings. The repeated thinking about it and saying it over and over again to ourselves has made it real in our minds.

This fact in mental philosophy, which makes us believe anything when we tell it often enough to ourselves, is what I would have you utilize to your physical betterment.

You have known numberless instances of people rising from sick beds to do marvelous things, under the spur of some dominant motive in the mind that "would not down." You have read of men and women, bedridden for years, who under the stress of strong excitement have found themselves again, without being aware of the fact that it is but a regained control of the body, that was once had but lost through the discouragement of sickness, and the giving up of the higher nature to be ruled by the sick body.

Chase away the blues by persistent effort. Let in the sunshine and it will dispel the gloom. Keep the soul on top and all will be well.

Says Thoreau, "I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious en-

deavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his most critical hour." And again he says, "We should impart our courage, and not our despair, our health and ease, and not our disease, and take care that this does not spread by contagion."

CHAPTER XIV

OLD FRIENDS.

Our Old Friends, the Eyes, Teeth, Hair.—When the Sight Begins to Fail.—Overtaxing the Eyes.—Symptoms of Overstrained Sight.—Need of Glasses.—Resting the Eyes.—Proper Light.—Relation of Health to Sight.—When to Consult the Oculist.—The Teeth.—Relation of Proper Mastication to Good Health.—Constant Care of the Teeth.—Other Results of Losing the Teeth.—The Hair.—Washing the Hair.—Removing Dandruff.—Other Suggestions.

THERE are three friends who have been closely associated with us in all the varied activities of our lives, whom we often in the stress of work for others come to neglect most criminally. Many of us wake up to the knowledge of our unkindness and neglect too late to repair damages, and the remainder of our lives must be shadowed by the results of this carelessness. These three friends are our eyes, our teeth, and our hair. Each of these, if they are to last us to our journey's end, needs painstaking care and attention.

First the eyes. How little we appreciate them until they begin to fail, and then we realize how very little we can do without them.

Have we been among the foolish ones who have wasted their light and keenness in riotous reveling in fancy work for hours at a time, testing our eyes to their fullest capacity? Fine embroidery, delicate drawn-work, perfect hemstitching and point lace are beautiful to look at unless we see behind them the wasted eyesight that should have been reserved for better things and higher purposes. A little of this sort of thing is excellent for diversion and recreation, but for filling all our leisure hours they are ruinous to eyes and nerves, and to companionship.

Often the eyes suffer from the lowered tone of the constitution, and even moderate use of them when this is the case is abuse. Can you not recall times when your eyes, faithful servants and friends, have burned and smarted from overuse, when you were suffering from indisposition? Instead of pushing them to severer tests at such times you should give them entire rest from close work, until you have regained your former tone.

Our grandmothers with the day's work done, sat down to their rest in the evenings

with their knitting which needed little sight, so familiar were they with it. They could knit and visit, knit and sing, and their eyes were resting through the entire evening. How different to-day! With the strong light of electricity or gas we are beguiled into using our eyes for fine work after the severe service of the day, and the result is abuse.

When we near the period of which I am writing, we often wonder why our vision is not quite as quick as it once was, and the danger is that we push our trusted servants again to severe tests, before we awake to the thought that middle age is overtaking us, and our eyes perhaps failing naturally. Some of us put off our visit to the oculist too long, unwilling to acknowledge that age is approaching, and hold our needles farther and farther away, and turn our books to catch the best light, while we are all the time taxing the muscles of accommodation to their utmost. Take warning at these times and spare your eyes all you can. Go at once to the oculist and be fitted with glasses for close work. Put away your pride for the sake of these friends whom you must keep.

The first symptom of failing sight is a tired feeling during or after reading or sewing in the evening. This fatigue will soon

not be confined to the evening, but will be felt whenever the eyes are used for close work. At first it is simply a tired feeling; this is soon followed by aching, and when attempting to use them in spite of this, they blur and the letters seem to run together. When looking away from the work, and resting the eyes you can see as well as ever, but when bringing them back again to close work, the tired aching returns. This is nature's warning that help is needed for the more trying work where the eyes are taxed; and no time should be lost in having the eyes fitted with a pair of glasses that will remedy this defect.

One runs no risk in using the eyes until the tired feeling warns that it is time to stop; then rest them until you can again return to your work without discomfort, resting them again when tired. Closing the eyes and resting the head back for a few moments, gives most perfect relief for the eyes, or looking as far away as possible. In either of these ways the muscles of accommodation that are taxed for near vision are rested and can again be used moderately without danger.

Always take special care that the light is sufficient and that it falls properly on your work. Never sit facing the light, but let the light fall upon the work from the side or from

behind you, or in the evening from the light above you. Do not use the eyes during twilight. No matter what artificial light for the evening be used, it should be steady and sufficiently strong. Flickering gaslight is injurious. Do not make a practice of reading in the street or steam cars, as the jarring of the car makes the effort to accommodate the eye to the changes very severe.

There are a few people who have eyes so nearly perfect that they can disregard all rules for years and keep their vision, but these people are few. The large majority of eyes are more or less imperfect, hence the great prevalence of visual weakness.

As I have indicated before, general ill-health may account for the failure of the eyes prematurely. No one has a right to expect good eyes in a body weakened by sickness, bad habits, or by injudicious labor. Especially is bright gaslight in crowded rooms, where there is bad air, to be avoided if you would keep your eyes strong. "Take plenty of sleep. Sleep is a sovereign balm for those who suffer from weak sight. Retire early, and avoid the painful evening light."

When the eyes do not improve under the careful observance of these simple rules, then consult the oculist at once.

Another caution should be given here. Be sure that your glasses fit you, for a misfit will be doing more and more harm to eyes already weakened. They may magnify and seem to ease the eyes for a time, but unless properly fitted, they injure instead of help.

It may take you some little time to become accustomed to properly fitting glasses, but by using them for a limited time, and then resting, you will soon become used to the change and obtain the comfort you have sought.

Nothing is ever gained by delay when glasses are needed, as the eyes become more and more weakened and the danger is that the sight will be permanently impaired. When once glasses become a necessity, it is well to be provided with more than one pair, lest the one pair be broken and the eyes be strained while the glasses are being repaired. For weak sight, colored glasses are generally harmful, as the eyes become so accustomed to subdued light that strong light cannot be endured.

So much for the eyes, and now the teeth. During middle life women, and especially mothers, are very apt to neglect the proper care of these trusted and tried servants. Not that the daily brushing is neglected, but the visits to the dentist are deferred from

month to month with the thought that a more convenient time will come, when they can all be attended to at once. Before they are aware of it, they find a large number of their teeth beyond repair, the teeth are extracted, and two very bad things result. The first and most serious, as regards health, is that proper mastication of the food is now impossible, and the stomach suffers; and through the stomach, the important centre of the entire physical economy, the whole being suffers. Not only is this true of the body, but of the mind and soul as well. With a stomach weakened by indigestion, try to concentrate your mind upon a difficult piece of mental work, and watch the result. The mind is confused, concentration is often impossible, and mental labor is very much impaired.

Sit down to an indigestible breakfast, with nothing but poor teeth to help on the bad work, and then go to church and note how poor the sermon seems,—how little spiritual good the minister has been able to do you, how tempted you are to criticise the preacher, the people and the choir.

Of the body I have need to say but little, as we all know how much properly masticated food contributes to good health and happiness.

Of course all the teeth can be sacrificed and false ones obtained at a nominal price, as far as the pocketbook is concerned, but when beauty and naturalness are considered, the price is an incalculable one. Better far have the teeth looked after each year, and then they can, under all ordinary conditions, be kept until well on towards the close of life. When some of them must be sacrificed, a partial plate may be useful to aid in better mastication, and should not be neglected.

The other bad result is the impairment of good looks. Be the face ever so beautiful, if, when a smile is indulged in, a set of teeth is disclosed that are conspicuous for fewness, or disfigured by decay and discoloration, the face loses its charm. I dare say no other feature adds more to the general good looks, or takes more away, than a good or poor set of natural teeth.

I have seen a few people who were improved in appearance by losing the old masticators and getting artificial ones. When the natural teeth were uneven, large or too prominent, there may be an improvement, at least to strangers, by getting the artificial teeth, but I will venture to say, none of the family will pronounce the change an improvement. We love our friends best, just

as they are naturally, and such improvements are not readily accepted.

The loss of the molar teeth allows the cheeks to sink in, and so our fair matrons seem older than they should. All these things are worthy of consideration, since it is my creed that every woman should, for various reasons, try to retain her youth and good looks as long as possible. First for our own sakes. If we begin to look old, if we do not take great care, we at once begin to feel old, and when we feel old, we act old, and that reacts upon our families as well as ourselves.

Here again auto-suggestion comes in. A friend of mine shaved his beard which he had worn for twenty-five years, because it was beginning to be streaked with silver, and every time he looked in the glass he was reminded that he was growing old, which reminder he knew in time, would have the effect, sooner than it should, of making him act and seem old, and also of seriously affecting his health.

Now what of the hair? But little can be said of this, save that it should daily have painstaking care bestowed upon it, and that as often as once a fortnight it should be well washed in soft water, with a good pure soap,

free from lye. If the hair be very oily and because of this gathers dust more easily, and sometimes forms a yellow crust on the scalp, this may be removed by rubbing well into the hair the white of an egg, before washing.

If the scalp is covered with dandruff, it may often be toned up and rendered more healthy by rubbing into it common table salt once or twice a week. It will be understood that the scalp is never in a healthy tone, when dandruff of any kind forms on it. If the hair is dry and harsh, it is beneficial to rub well into it twice or three times a week some good oil. There is nothing better than the best preparations of vaseline. A vigorous brushing with a moderately stiff brush nightly, will do much towards keeping the scalp healthy. Do not use any of the advertised and vaunted preparations for the hair, unless you know exactly what is in them, and are sure they are harmless.

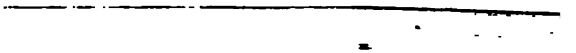
Do not dread the appearance of silver if it must come, and in some families it will come much sooner than in others. It takes not one whit from the beauty if it be kept light and fluffy, and it crowns a smiling face.

On no account dye the hair, for it cannot be concealed; you will deceive no one but yourself, and you will injure the hair. Dye-

ing the hair is near of kin to bleaching, which is harmful not only to the hair, but the powerful chemicals used can but injure the scalp. Finally, let the hair down if you are accustomed to doing it high, and brush it so, as this is the natural way and will do it good.

Use only bone hairpins, and be careful that they are not roughened from long use. "Rats and mice" are injurious, because heating to the head, and are really not necessary. It is wonderful what creations of pompadours and twists the hair can be trained into without the use of any artificial means for holding it in place.

The lighter, easier, and more fluffy the hair can be arranged, the prettier and the more healthful for the hair and the head.



CHAPTER XV.

CONSTIPATION.

Whether Constipation is an Inheritance or is a Bad Habit.—Dr. Thompson's Ten Causes of Constipation.—How Constipation is Provoked.—Its Accompaniments.—Self-Cure in Middle Life.—Necessary Rules.—Choice of Helpful Foods.—Value of Water.—Foods to be Avoided.—Effects of Tea and Coffee.—Different Kinds of Tea.—Preparation of Tea and Coffee.—Exercise.—Importance of Regular Hours.—Mental State While Eating.

As there is no symptom of physical derangement in woman so common and so annoying as constipation, we have deemed it wise to have a chapter devoted to this ailment alone.

Whether this tendency is ever transmitted from parent to child is a question. Habits obtain in families and these habits are copied from one generation to another, and hence many things that might seem inheritances are simply the bad habits of parents repeated and continued by their children.

Too little care is taken by parents to fix

the habit of regularity in this particular, and too little care is exercised by the individual to correct any bad habit of childhood, and by this means overcome what becomes a very troublesome condition in after years.

Thompson in his excellent book, "Practical Dietetics," gives ten causes of constipation, which I will quote in full.

1. "Insufficient quantity of food." This he thinks one of the most common causes of constipation. The small quantity of food leaves so little waste, that the intestines are not stimulated to action, and the waste accumulates, and constipation results.

2. "Too highly nutritious or concentrated food." For example, too highly seasoned meats, milk, meat extracts, fluids that are predigested, etc., which leave so little residue that the bowels are again not invited to action.

3. "Insufficient fluids." He gives three reasons for this causing constipation. (1) The chyme, or food prepared by the stomach and sent on into the intestines, has not sufficient fluid to render it easily taken up by the absorbents, or to be properly mingled with the intestinal digestive fluids. (2) The intestinal walls are rendered too dry and hence the fæces are not easily expelled. (3) Less

fluid is absorbed by the blood and as a consequence the digestive fluids are less in quantity, and are changed in quality.

4 "Astringent food or drinks, such as tea, brandy or claret, constipate by checking the mucus and other secretions, thereby increasing friction within the intestinal walls."

5. "Indigestible food." This may, either by being thrown into the intestines without being prepared properly, cause constipation, or by giving rise to abnormal fermentation, produce substances which prevent the proper action of the bowels.

6. "Lack of digestive fluids." When the digestive fluids are not secreted in sufficient quantities, or altered in their composition, the bowels are not incited to action.

7. "Irregularity in diet." Contracting the habit of eating irregularly, of masticating the food insufficiently, or of eating too great a variety of food at one meal all tend to create a habit of irregularity in the bowels that becomes fixed.

8. "Obstruction from overeating." This will cause constipation by accumulating a larger amount of waste material than the muscular action of the intestines can well dispose of.

9. "Lack of peristalsis." Regular evacu-

ations of the bowels are brought about by a peristaltic or worm-like motion of the bowels, caused by contractions of the muscles of the intestines. When from any cause this peristalsis is weakened, the bowels fail to act properly, or are constipated.

10. "Lack of exercise." In the indolent or sedentary, the proper circulation of the blood is interfered with, sufficient oxygen is not appropriated, and the peristaltic action of the intestines is not stimulated by the natural motions of the body, especially the abdominal muscles, and the flow of bile is not stimulated.

To these ten reasons I would add one other, viz.: Too great an amount of fluid will cause constipation. Some people are in the habit of drinking an abnormal amount and the result is that the digestive fluids are weakened, and the kidneys stimulated to too great activity, the fluids are thrown off through that channel abnormally, and the proper amount not retained to aid in intestinal digestion and discharge of the waste.

Constipation is also provoked by neglect of the calls of nature, and it accompanies malnutrition, anæmia, impoverished conditions of the blood, hysteria, neurasthenia, and chronic diseases of the liver and stomach. One who

is in the habit of dosing continually with drugs, is sure to be troubled with constipation. It may also be caused by weakness of the muscles of the intestinal and abdominal walls. Very fleshy people are apt to be troubled on this account. It may also be caused by pressure of abdominal tumors, or displacement of the uterus.

Commonly we have as symptoms of constipation, lassitude and debility, and more or less mental depression, irritability, hypochondria, and nervousness. In the insane all their symptoms are intensified, showing the mental effects of the habit. As a result of constipation we have, from the large accumulation of the waste in the lower bowel, displacements of the pelvic organs, or if these displacements already exist they are greatly aggravated. Sacral neuralgia may be produced, or hemorrhoids from pressure on the rectal veins may occur. Chronic constipation may give rise to severe attacks of abdominal colic, which closely simulates appendicitis.

Another help to this dreaded ailment is found in the kneading or exercising of the muscles of the abdomen before rising in the morning. Many who have tried the no breakfast plan, declare that nothing has been so beneficial to them for the cure of constipa-

tion as this; which but proves that as a rule people eat more than can well be taken care of, and this surplus accumulating in the intestines produces constipation.

Is it possible for a woman in middle life to be cured if she is suffering from constipation, I imagine I hear you ask. Yes, quite possible, if she have a mind to take the pains to care for herself as she should to overcome it. It will need only patience, dietetic carefulness and wisdom, plenty of exercise, avoidance of all cathartics, and in nine times out of ten she will be rewarded with success.

First, what shall one eat to overcome this troublesome habit? Not any of the rules spoken of above should be disregarded. Meals should be taken regularly of good, plain, wholesome, nutritious food. The food should be taken with plenty of time for stimulating digestion and good cheer at the table, the more laughter the better, as it will do very much to rid one of this condition, or symptom, for it is a symptom, not a disease. A symptom of poor food, poor mastication, poor digestion, poor mental condition, poor assimilation, poor nutrition, and finally a bad habit. Get all these things corrected and the result will pass away and disturb you no more.

The food should be largely of vegetables, fruit and coarse bread. If the stomach is sensitive, as it usually is when this trouble is present, and you cannot stand uncooked fruits, take them cooked, as they are little changed as to their beneficial effects by cooking. Apples, oranges, prunes, raw or cooked, figs, berries,—those with seeds being more laxative, as the indigestible seeds by irritation furnish a stimulus to peristalsis.

Vegetables which leave a large amount of waste after digestion stimulate activity in the bowels, so also do the starchy foods, as their difficulty of digestion furnishes more waste. For the starchy foods we have potatoes, corn, beans, peas, etc. Of the vegetables above mentioned, tomatoes, spinach, lettuce, salsify, asparagus, cabbage and celery are among the best.

Coarse graham bread, rye bread, or mush, wheaten grits, corn-meal, oatmeal, Boston brown bread, Ralston bread are all good articles of diet. Molasses or honey added to the bread is laxative. A dessert-spoonful of the best Olive oil may be taken with each meal, eating it with fresh vegetables as beets, or lettuce, or with the potatoes.

It is better to eat the fruit a half hour before the meal, as the laxative effect is more

operative upon an empty stomach. The juice of one or two oranges taken before breakfast will often be of great service, or of half a grape-fruit, if the acid of the latter can be borne, or the necessary sugar to make it edible does not cause too much flatulency. Canned fruits, or fruits preserved in rich syrups are of little value in constipation. Bananas with many will cause constipation. *Too much* fruit eaten indiscriminately, will bring on stomach troubles and do the constipation no good.

Very few people seem to know what efficacy resides in simple water, taken either hot or cold. With the thought that it is not well to drink with meals, many neglect to take a sufficient quantity of fluids at other times, and the bowels suffer in consequence. Two and a half quarts of liquids should be taken each day to furnish the system with all that is needed for absorption and so to liquify the discharges that they will be easily expelled. It is not most efficacious to drink down great draughts of it at one time, but it is best taken slowly and only a half or even a quarter of a glass at a time, but taken frequently. We are not among those who believe it very harmful to take fluids with the meals. If it were so why are soups allowable? If the

drink be neither too hot nor too cold, a moderate amount taken with the meals, will do no harm, unless they be taken to moisten the food while in the mouth. Drank, or sipped between mouthfuls, no possible harm can come from it, save in those who have a weak digestion from insufficient acid in the gastric juice. In this case the liquids serve to weaken it still further and harm will result.

Many people can eat bread and drink milk who cannot eat bread and milk. Why? Because the bread moistened in the milk is eaten too rapidly, and is not sufficiently mixed with the saliva to prepare it for stomach digestion. People who perspire freely, and still take too little fluid, suffer still more. Taking a tumbler of hot water an hour or so after a meal is also recommended by many good authorities as an aid to digestion because the food from the absorption of its moisture has become too solid to be digested and thrown on out of the stomach as readily as it should.

Those who cannot be induced to drink sufficient plain water, may be tempted with lemonade, or water with the addition of some aromatic, as cloves.

Foods which are to be avoided by those suffering with constipation are eggs, milk,

sweets, pastry, rice and sago puddings, etc.; fried foods, rich gravies, sauces, curry, strong condiments, pickles, tea, sour or red wines.

Just a word about tea. Many women are in the habit of drinking an immoderate amount of tea, without thinking themselves intemperate. All other things being equal, green teas are much more harmful than black teas, owing to the much larger proportion of astringent material found in the green teas, which is ten per cent., as compared with four per cent. in black.

The ill effects of excessive tea drinking are due to their influence upon the digestive and nervous systems. If taken in excessive quantities with meals, it retards digestion and usually produces constipation, though diarrhœa may result. It overstimulates the nervous system, and produces restlessness and insomnia, and finally tremor of the muscles, palpitation, and nervous irritation and worry. Many a fretted, nervous housewife may thank her tea for her uncompanionableness. Cheap teas produce much more unpleasant effects than the better varieties, and are, as a consequence, more expensive in the end.

Indian teas contain much more of the astringent quality than the China teas, hence

are more apt to produce indigestion and constipation. When tea taken with milk and sugar disagrees, the addition of a small quantity of lemon juice may take the place of the sugar and milk, or if this cannot be tolerated, the evil effects may be avoided by leaving off the tea entirely.

Tea when steeped, is much more unwholesome than when infused, that is, not allowed to boil. From the knowledge of the above facts it is hardly necessary to add that tea should be avoided by those suffering from stomach difficulties and from constipation, as well as by those who are nervous.

The *New York Medical Record* reports an unusual case of multiple neuritis, (inflammation of the nerves, an exceedingly painful and grave disease), induced by drinking two or three pints daily of strong tea; and reports from Ireland state that tea as prepared and drunk by the peasants is a strong contributing factor to insanity. The tea is steeped all day, the pot being filled with water occasionally, and the tea is of a very poor quality to begin with.

Coffee long boiled or left standing from one meal to the next, and simply added to, is as injurious from the great amount of tannin developed. Properly prepared and

taken in moderation it has a beneficial effect upon the bowels, with many acting as a mild laxative, especially when taken only in the morning. When taken immoderately the same nervous effects are produced by taking coffee, as are produced by tea.

Many women who would be horrified at the thought of being intemperate in the use of alcoholic beverages, will drink an excessive amount of tea and coffee, and yet think they are doing no wrong. Many of the effects produced by alcoholics are produced by tea and coffee, and for this reason, if for no other, they should be taken in moderation.

Exercise is very necessary in overcoming the habit of constipation, and should be taken religiously by every woman. I do not need to say this to women who do their own housework, for this is just the exercise needed, but for the many women who are not doing their own work, or who are employed in mental work all the day, the necessity is imperative.

In the subsequent chapter on exercise the particular kind which will stimulate the action of the bowels will be emphasized.

I have not given the prominence I should to the necessity of a *regular hour* for evacuation of the bowels. Here again auto-sugges-

tion comes in play. Having a regular hour for this duty and keeping it, does very much towards overcoming the bad habit, and towards stimulating the muscles and nerves concerned in daily evacuation. Make up your mind that you are going to have this habit rectified, and set yourself vigorously about it, by regularity and observance of all the rules you have hitherto violated, and you will overcome it.

Before closing this chapter, I again want to emphasize the importance of cheerfulness and strong mental emotions upon the process of digestion. I will quote entire from Thompson a paragraph on this subject. "Strong mental emotion, such as fright, terror, or excessive excitement of almost any kind, inhibits the digestive functions, especially in the stomach, but also in the intestines. Such emotion may be accompanied by vascular disturbances which will react upon the digestive organs, and in addition there seems to be a diversion of nerve currents from their proper course. Pleasurable emotions, however, affect digestion favorably, and the expression, 'laugh and grow fat,' is certainly not without physiological basis."

Hufeland wrote that "laughter is one of the greatest helps to digestion with which I

am acquainted, and the custom prevalent among our forefathers, of exciting it at table by jesters and buffoons was founded upon true medical principles. Prolonged anxiety and worry, in almost every instance, result in more or less gastric indigestion and malassimilation, so that, although the appetite may remain good, nervous dyspepsia, loss of weight, and constipation result."

Dr. Parkyn, in his book on "Suggestive Therapeutics" contends that constipation is caused by malassimilation, and imperfect elimination, caused by imperfect nutrition.

All these thoughts are certainly suggestive to us, and lead us to inquire whether we are doing all that we should to insure health to our bodies and minds, or whether there is still something left unknown and undone.

CHAPTER XVI.

EXERCISE.

What Our Changed Conditions Make Necessary.—The Body Made for Activity.—Need of Variety.—Benefits of Cultivating Flowers.—Recreative Exercise.—Ralston Rules on Exercise.—Harmonious Use of Muscles.—Symmetrical Development.—Value of Walking as Exercise and Recreation.—Chest Development.—The Lower Extremities.—The Back.—Proper Dress When Exercising.—Exercising the Skin.—Exercise of the Higher, the Mind and the Soul.

WHY is it necessary to write a chapter on exercise for such a book as this might properly be asked and as properly be answered. If we lived in the good old days when the world was younger, cares fewer, life simpler, fashion unknown, recreation invited by all the surroundings of one's life, when out of doors was enjoyed at least a part of the time each day, when man's inventions in labor-saving machinery were unknown, and people lived as they desired, without thought of cavil or criticism—I say, if we lived in those good

old days, when a queen was not too noble or high for simple household cares, and the nobility among women were those who managed well the ways of their homes, we should hardly need such a chapter, for all would have exercise sufficient for health. But since we live in this enlightened age, when all labor, save brain work, is made easy, and when activity is less cultivated than inactivity and many other conditions are so greatly changed, a chapter like this is called for to awake a class of women to what they have lost in physical development, and what the world has lost through them.

The human body was made for activity, and so planned that activity is essential to its well-being. Every muscle and nerve and blood-vessel respond exuberantly to motion, and become dormant if allowed to go on from day to day without it.

What has stiffened your muscles and rendered slow and measured your gait at forty-five, which should have retained its spring and youthful grace of motion yet for many years? Some of you perhaps will answer, "Too much activity; had I had less work I should not be the old worn-out woman I now am, but might be ready to enjoy life as my years demand." Too true. "All work and

no play makes Jack a dull boy," and I am of the opinion gained from several years' experience, that it affects Jill in the same manner. But listen, my dear sister, it is not work that has made you so old before your time, but the absence of all that goes to make up the sum of what should really be called life. We all need change and recreation.

Let me illustrate. I knew a woman several years ago, who began married life on an uncleared farm in one of our western states. She did all sorts of work both in doors and out, incident to farm life. She bore and reared eight, and I am not sure but ten, children. Her husband was a close, hard-working man, seeing in nothing any value unless it could be turned into gold. He allowed no hours to go to waste if he could hinder it, and worked from early morning until late at night to add to his pecuniary wealth. Of course he was prosperous as this world goes, and after some years had sufficient to live with comfort and to take life easier. But he did not do it, neither did he allow his family comfort or rest. His wife was different. While she was willing to work, and did so to the full extent of her strength, she had a ruling passion for flowers, and flowers she would have, and would cultivate

them in the few minutes she could wring from a full day, until all about her they blossomed like the rose. Her husband always complained about the wasted time and wasted space, and always with the added words, "I don't see what you can want of them, they are neither good for anything to eat or drink or wear."

"Oh, but they are," his wife would say to herself, and go on cultivating them to her heart's content. What was the outcome of it all, and "what has it to do with exercise," I imagine I hear you ask. Much in every way. Exercise of body, soul and mind. It took her out of herself every hour of the day, and sweetened the bitterness of her hard service with the breath of Eden, and with God's great goodness in making things so beautiful for all to enjoy who would take the pains to do so. Her exercise in the garden, in the sweet fresh air, was rest, recreation, and mind-invigoration, and the solid satisfaction that she had in the fact that all her children agreed with her and loved the flowers, and were willing helpers to her, made her home a bright place for every one who entered it. The husband with no love for the sweet beauty about him, and never a time for rest of body or mind, worked himself

into the grave while yet in middle life. The mother still lives and cultivates her flowers, to the delight of all about her.

I am safe in saying, that it is not the hard work that is crowded into one's life, but what is left out of soul and body exercise, that ages one prematurely and stiffens the joints and muscles.

We all need exercise of body, mind and soul, and must have it if we would live long and well.

Let me copy a set of truths that are well put in the book of the Ralston Health Club, upon physical exercise.

1. "Nutrition to the body can only come through the activity of the body.

2. "Food attracted to any part of the body by exercise, gives health and vigor to that part.

3. "Food, no matter how nutritious it may be in its elements, is not so easily drawn into the organic life of the system, or 'assimilated,' unless muscular activity is going on. Much of the best food, not being assimilated, is lost as waste.

4. "Assimilated food after having served its purpose, becomes effete; and such effete matter should be thrown off by exercise and the eating of fruit.

5. "The strength of the muscle is in its own fibres; these assimilate nutrition only when excited by exercise, when idle they waste away."

Exercising one set of muscles excessively, while others are not exercised at all, will count little for real worth, and will wear one out prematurely. Athletes are short-lived people, for this reason, what they do they do too exhaustively.

Watch the activity of a strong, well, bouncing baby. Every joint is full of spring, and springs also, it would seem, and every muscle is used in perfect freedom, if it be not restricted by faulty dress.

It is the poetry of motion that makes a child in its activity so attractive. Nothing is done in a stiff, awkward manner, as is the case so often when we children of forty-five have forgotten the use of one group after another of our muscles. If we have not forgotten them wholly, we have at least in great part, and sufficiently to destroy all grace and beauty of the parts governed by them.

It is not too much exercise, but lack of symmetrical development and use of all parts of the body, that makes us the awkward unbending productions we often are when well on in life. Many of the muscles have re-

mained so useless for so many years that they have lost their spring and mobility, and our physical action by so much has become cramped and defective.

Prove this to yourself, if you have the leisure, by lying in bed for a week, and then attempting some task that was before easily done while you note how weak and nerveless the entire system is. All this comes from inactivity and its result, lack of nutrition. When a part is not used sufficiently for its health, two things follow: first, it is not properly nourished, for the blood is not invited to it by exercise; and second, the waste matter from worn-out tissue is not carried off, and hence, the weakness.

How can we, when we become aware of the fact that we are not all we should be physically, remedy this evil? We can answer this in a general way, by saying, learn to exercise properly. Can you hold yourself erect sitting or standing without the use of a corset? If not, the muscles of the trunk are weak and poorly nourished, and the first step towards strengthening them is to throw off the artificial support, and depend upon it, with the artificial and unnatural stays will go many ills that woman is heir to.

Of all the methods recommended, there is

none so generally neglected and so little appreciated, as that which all may have without apparatus or expense, and that is walking. In no one kind of exercise are all the parts of the body brought so fully into play, as in the exercise of walking. In this, as in nearly everything else which we do, auto-suggestion plays a large part, if it renders us the good it should. We cannot reap the benefit from walking which we should, nor from any other form of exercise taken from a sense of duty, unless our mind is in sympathy with it, and we do it with a determined purpose of enjoyment as well as for health.

Illustrate this by a simple movement which has in it, when properly done, real benefit. Extend your arms in front of you, shut the fists tightly, and with a will to keep them so, and with every muscle in them tense, strike the chest as fast as you can move the hands back and forth. Now go through the same exercise with no thought of keeping the fists shut tightly, and no determination to do so, and note the effect. Not only is it poorly done but the results are correspondingly poor. No life or energy in it. This, properly done, is a fine movement for the arms and chest.

Here is another movement, for developing the muscles of the lower extremities, which

so often become weak and consequently render us poor walkers. Attempt to stand on tiptoe, with the body erect, and balance yourself so for some time. This will not be easily done at first, but you will get zest and delight from it on account of its difficulty if you are really in earnest, and will soon be able to accomplish it easily. After this has been well learned, try balancing yourself on one foot, while the body is raised so as to throw the weight on the toes.

Lifting the weight on the toes, and dropping it back on the heels alternately for several times is an invigorating movement. This movement is one which gives most active exercise to the lower extremities.

Stand perfectly erect with the arms at the side, now bend the knees and lower the body until the hips nearly or quite strike the heels, then rise to an erect position again. Repeat this until the muscles are tired, and then, after an interval of rest, go through it again. The lifting muscles, which with women are so apt to become weakened, are in this way strengthened, and as they are the muscles which are used in walking, the spring will come back to them, and you will subsequently feel an exhilaration from that which previously tired you greatly.

Develop the muscles of the back, by bending the body forward without bending the knees, and endeavor to touch the finger-tips to the floor. You will not be able to do this the first time, but by repeated efforts you will come nearer and nearer, until you can finally accomplish it easily.

All these exercises must of course be taken in a suitable dress, or just before retiring or after rising, in undress. There must be no restrictions of bands, or weight of improper clothing to impede the motions.

Walking can never do a woman good unless she be properly dressed for it. If attempted when clothed with a corset, long dress, thin-soled and high-heeled shoes, tight gloves and carrying an umbrella, she might with greater benefit to her health sit down in quiet and rest herself. Put on the short dress, without the corset, and only a waist to hold the weight of the skirts from the hips, broad-soled, low-heeled shoes, a light jacket, loose gloves, and a light hat, and walk off free and unrestricted to return home fresh and invigorated. Such walking is one of the best cures for constipation when it exists, and also one of the best preventives that I know.

Exercising the skin by vigorous friction after the morning cold bath, and the muscles

by proper kneading and rubbing, does much to keep in good condition the surface of the body from which so much of the waste of the system is thrown off. The pores of the skin must be kept clean and unclogged, if evaporation from the surface is to be perfect and healthful. This can only be accomplished by daily baths followed by vigorous rubbing, which calls the blood to the surface with nutrition and upbuilding, and thus assists to throw off the detritus which would otherwise accumulate and clog the pores.

When any part of the system is allowed to lie idle, that is, unexercised, it becomes in a measure dead and useless. Give every part sufficient motion to insure good circulation through it, and it will be full of good, rich, red blood, filled with the nutriment which, as the case and situation demand, is transformed into bone, muscle, nerve, tissue, life. Just sufficient exercise should be taken to insure activity to all the body, but great care must be exercised that the testing be not too vigorous for health, and that it be done without nervous waste or friction. Much that is called the result of work is the legitimate outcome of irritation and worry, pure and simple. Almost anything can be borne, and one can thrive under it, if the way be

sweetened by love and cheer and good fellowship.

Again the body is not all there is of us, nor the better part of us, hence the better part, the mind and soul, should not be neglected. Give the mind healthy, invigorating exercise by reading and study. Keep abreast of the times. Store up information, and use it, and your physical nature will respond in healthier tone and vigor.

I have heard of families so ignorant of these facts that they would not take a family paper, or buy a book lest time that should be used in work with the hands be wasted on them. Why, books and papers are to the farmer's family what oats are to his teams—life, spirit, frolicsomeness, which shorten the days of toil, give the mind something to think of while the hands are busy with work that does not require mental effort, and spurs on jaded faculties to better endeavor. Farmers' boys and girls, and wives will accomplish more manual work if the latest magazine lies on the table, with all it contains, inviting one to look forward to the leisure moment when the leaves can be cut and the mind rested and stored with food for to-morrow's mental digestion while the hands are busy. Great mistakes are made in thinking that

the mind can be neglected and the best gotten out of the body. At forty-five the time has come for greater mental exercise than ever, and the opportunity should not be neglected.

Finally, give the soul exercise. Commune with the Maker, talk with Him of your work, your cares, your trials, your delights, and life will be sweetened beyond compare, and your usefulness increased a thousandfold. The author of the old hymn,

> "I love to steal a while away
> From every cumbering care,"

knew what this communion was, and the restfulness that comes from soul-exercise.

THE END.

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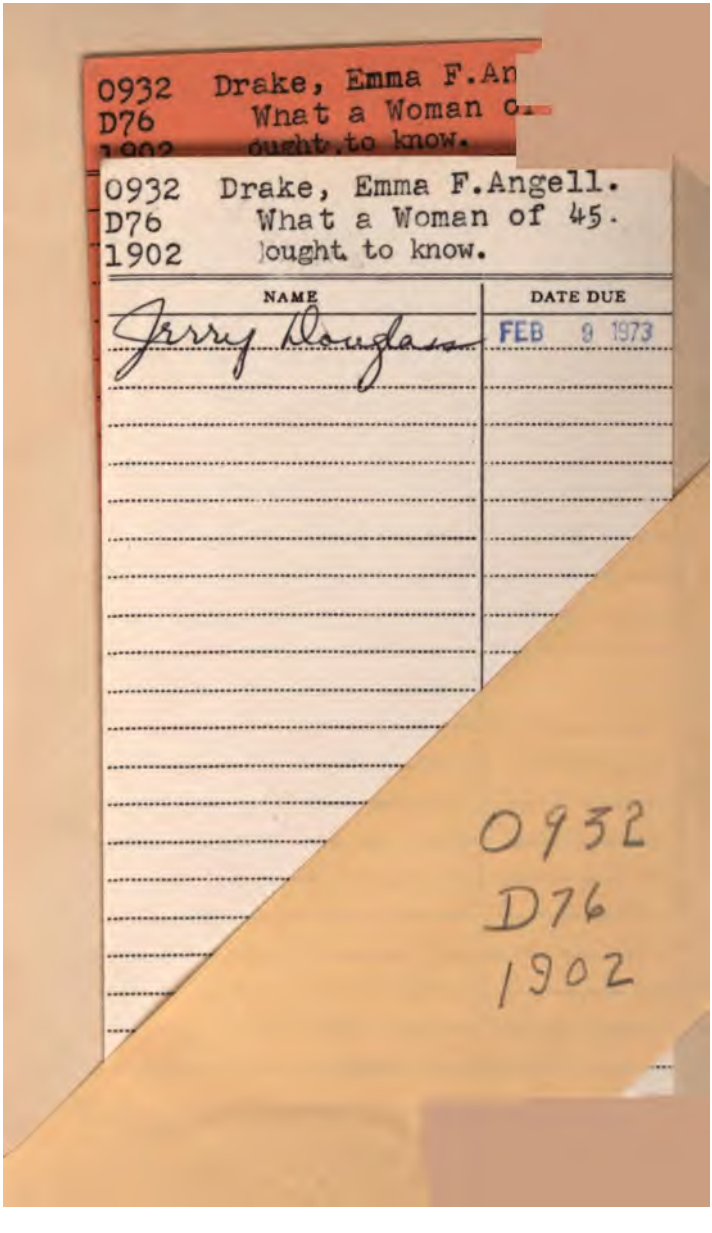

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